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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

THINKING THROUGH — INSTEAD OF AROUND — SITUATIONS

The American Friends Service Committee under the direction of the Social-Industrial Section, has seven Work Camps in operation this summer, with one hundred and seventy-five Campers enrolled for work and study. Reports coming into the office show many activities in progress which will not only transform the environment in which the Camps are located, but will also alter the social attitudes of the Campers, and will influence those with whom they live.

After two weeks in the Camp at Tunesassa Indian School in New York State, Deborah Cloud writes, "Of very great importance in our lives here, are the discussion groups, held at irregular intervals. Howard Taylor, of the Indian Committee started us off gloriously by telling us what the school stood for and how it started. Then Ralph Philipson spoke to us about International Work Camps, explaining how the European camps resembled and differed from ours. Mr. McClellan, the father of one of the girls, gave us an insight into our relations with the Philippines that we had never had before. From Karlin Capper Johnson we learned much about International problems, particularly the question of Sanctions, and the power of the League. We particularly appreciated Brook Anderson, of Brown University, who led us into discussions of problems nearer, in a way, to our own lives.

"There are other things, trivial perhaps, but which will make a lasting impression on us. There are private discussions among the girls which go on far into the night, though we rise at 5:30. Week by week we are learning to work cheerfully and conscientiously at some useful job. We have no idea how this is going to 'pan out.' We must not get the school entirely done over; there may be lots left to do when we go. But to us individually, the means are greater than the end. To us it will be an ever-increasing gain in personality, character, and in ability to think through the situation rather than around it."

The Campers at Tunesassa are divided into work teams, and each team is assigned some special duty, such as cooking, cleaning, painting, plastering, and gardening. But it isn't all work, and handicraft, at which the campers are becoming very clever, is taught three times a week.

Across the continent to the west, at Norman, Oklahoma, Campers have invaded the Big Jim Mission to correct the damage done there by soil erosion. W. Perry Kissick, Professor of History at Earlham College, and his wife, Lelah, are the Camp Directors.

But it is not only soil erosion and problems of irrigation that occupy the thought of the Campers. Problems of soul erosion and spiritual weathering are also encountered in discussion groups. Perry Kissick was a Conscientious Objector during the World War, and he is helping the Campers develop their pacifistic ideas and ideals. Indian affairs, religion, and lore are also favorite topics of discussion among the Campers.

The Work Camp at Dillonvale, Ohio, is located in a mining community. There are fifteen members in the Camp, under the direction of Stanley and Marie Hamilton. The Campers come from places as far apart as Boston, Massachusetts, New Orleans, Louisiana, and Salt Lake City, Utah. The men are living above the local cooperative store next to the railroad and, as a result, their rooms require a tremendous amount of elbow grease, soap and water, to remove all the soft coal dust from the walls and floors. The girls are living in a private house, and it is in their dwelling that the dining room is located.

Dillonvale has a population of about fifteen hundred. It is located in a valley with the hills surrounding it, pock-marked with small mine entrances and large slag heaps to mark where mines have been operated. At present there are no mines open in the town and the soft coal miners who live in Dillonvale must drive to the surrounding towns for their work. The town is dusty and dingy with coal dust.

Work projects there are twofold. The men are building a playground on a lot where considerable rubbish had been dumped. The lot has been cleared, and is now ready to be scraped. The playground is to have three levels, with a wading pool, soft ball diamond, and whatever playground equipment our amateur carpenters can construct. The girls, besides taking care of the cooking, washing and ironing of the Camp, are teaching in summer vacation Bible schools located in nearby towns.

The Camp discussions center around the problems of the coal industry, non-violence, and the students' place in present social and economic movements. The wide geographical spread of the Campers and the fact that two races are represented, has brought a great variety of opinions and ideas and, as a result, discussions have been most valuable. There is also a wide variety of political beliefs in the Camp, so the discussions are, of necessity, fair and broad-minded. The presence of Wilmer Young, Clarence Pickett, and H. P. Marley, of Ann Arbor, Michigan has aided greatly in directing attention to vital points and problems.

OUR WORLD-WIDE FELLOWSHIP

Paul D. Sturge, General Secretary of the Friends Service Council, in his report to London and Dublin Yearly Meetings made the following significant statements. "A gradual but profound change has been taking place within the Society of Friends in the post-war years. The springing up of little groups in various countries, seeking to follow the Quaker way of life, and the establishment of several new independent Yearly Meetings, has transformed it from a predominantly Anglo-American community into a growing spiritual fellowship in which many nationalities share. Moreover the work established by British and American Friends in various countries is more and more coming under the direct control of these groups among whom European and American workers take their place as partners rather than leaders.

"In Europe there are many signs of encouragement, though the groups are small and scattered. A new Yearly Meeting was formed last year in Sweden, which, though the actual membership is small, is full of promise for the future. In spite of the extreme difficulties confronting Friends in Germany at the present time, the Yearly Meeting last August was the largest on record.

"A second conference of 'friends of the Friends' in Switzerland was held at Berne in November, when fifty to sixty people from all parts of the country came together. Three or four small study groups meet regularly, as well as the Meeting for Worship in Geneva which remains largely international in its membership.

"In Holland there are now four meetings—at Amsterdam, The Hague, Haarlem and Ommen. In Prague and Vienna there are keen groups meeting regularly for worship and study. The 1935 France Yearly Meeting was stimulated by the holding of the International Conference near Paris in September, a good portion of its members taking part. Five French Friends are now official prison visitors—a large proportion of the membership of such a small Yearly Meeting. The vitality of the group is shown both in its spiritual concern and its social action."

THE AMERICAN FRIEND

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Editor

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No Icy Certainty

IN a recent press release which came to the editorial desk, our attention was attracted by two wholly unrelated items on succeeding pages; unrelated in the thought of the sender certainly, but not unrelated in the reflection of the receiver. The first had to do with an address delivered by Chief Justice Charles E. Hughes before the American Law Institute, in which he defended the divided decisions of the Supreme Court. There is no absolute certainty in interpreting the law, declared the Chief Justice. "How amazing it is," he said, "that in the midst of controversies on every conceivable subject, one would expect unanimity of opinion upon difficult legal questions. . . . The history of scholarship is a record of disagreements. And when we deal with questions relating to principles of law and their application, we do not suddenly rise to a stratosphere of icy certainty."

The second item dealt with statistics and recorded the steady and rather remarkable growth of the Catholic Church in this country within quite recent years. Another and wholly separate item on the same page had to do with sadly declining attendance at Protestant churches and at Jewish synagogues.

Justice Hughes discounts the "stratosphere of icy certainty" as a realm in which vexing issues may be promptly and authoritatively resolved. The trend toward Catholicism would indicate that in the realm of religion and spirit, people are prone to accept what seems to them to be the security of that certainty which is offered by an authoritative and infallible Church.

The proneness of humanity to seek the surcease which is found in external authority is widely manifested today in the political world. Peoples have taken flight from the shortcomings and perplexities of self-government to what appear to them to be the release and security of dictatorship, and institutions of democracy are accordingly "on the spot," so to speak, where they are not flagrantly flouted. Instead of being an onward march in human achievement, this marks a disastrous retreat over an old road strewn with the wrecks of nations. What we need is not less but more democracy—a more intelligent and a better disciplined democracy to be sure, in which, as in a laboratory of human welfare, people may work together creatively on the problems which beset them. Progress does not ultimately come through the *ipse dixit* of absolutism—through the "icy certainty of the stratosphere."

It is not strange at all that the human heart, feeling itself inadequate to meet life's mysteries and struggles, should seek adjustment with a divine and omnipotent power; an adjustment that is so definite and reassuring as to give release for free and creative living. A sense of certainty is essential to the good life. Especially is this true in such times of confusion and distress as we have experienced for some years. The question remains as to the degree, nature and source of such certainty. Is the more adequate certainty to be found in an external, authoritative source, or is it to be found within, in the direct communion of a personal quest?

That query indicates the "Great Divide" in the history of the quest of the Spirit. It became manifest in the early days of Christianity, only to be continually accentuated in the succeeding centuries. On the one hand there grew the Church as a mighty ecclesiastical organization, wielding influence over men through priesthood, sacraments, dogma and ritual, with the power of excommunication always in the background. Men yielded obedience and were accorded security. We would not disparage this formal, authoritative relationship which has proved so satisfying to countless millions. It suggests, however, the "icy certainty" of authority in religion. Such certainty is rarely enough to produce the full power of spiritual life, and when a St. Francis appears he has crossed the "Divide" into the uplands of that spiritual freedom that transcends authority.

On the "left" of non-authoritative religion—non-authoritative so far as external sanctions are concerned—have been the ever-seeking mystical groups who must "work out their salvation with fear and trembling." Not for them is the ex-cathedra deliverance of a bishop or a Church Council. To them, divine revelation is progressive, and each soul may receive as much of it, and only as much, as it may personally seek and find. There are not quick and easy answers for those who follow this often lonely road. George Fox groped long in spiritual darkness before the light of certainty gleamed for him. One may sometimes almost covet the apparent ease with which some people resign their spiritual problems to the Church,

receiving in return, with certificate of deposit, a safety and security policy. On the other hand, as William Littleboy has said: "Anyone who would be a Quaker indeed must be prepared to pay the price. Quakerism is a very strenuous religion; it offers no attraction to those who can only find inward peace if they can discover some outward authority to tell them infallibly what they must believe and do. It leaves each man and woman with the burden and responsibility of finding his or her own way to God and of deciding for himself or herself what is His authentic voice."

Having paid the price of the eternal search, the results are finely commensurate. For this kind of seeking is as creative as it is laborious and taxing. Truth is cumulative. "Seek and ye shall find"—find not only the immediate thing sought but other things too. Indeed the other discoveries may come along the way, long before the objective goal is reached, and life may thereby be greatly enriched. In actual fact, since all truth is related, all discoveries which the quest reveals focus in life's widened meaning and enlarging purpose. The soul grows and expands with the search. God becomes more and more a living reality, and Christ "increases in favor" as the Father's perfect expression of love to men, and as the touchstone of all human relationships. Thus comes certainty to the sincere seeker, not in the rarified stratosphere of authority, but in the warm atmosphere of personal communion and experience.

The Roots of Spanish Unrest

By Alfred B. Jacob

Alfred Jacob, an American Friend now living in Great Britain, who specialized in History and Spanish at Oxford University, shares with his wife a concern to go to Madrid where, in spite of the political situation, they hope "to spend an experimental year exploring the possibilities of carrying Friends' message to that country." From the background of his previous study and his present interest, he has written this illuminating article on the current rebellion in Spain, which comes to us through the courtesy of the Editor of the London "Friend."

WHAT are the roots of the present disquieting troubles in Spain, concerning which the papers are so full? What hangs in the balance? The Press is not clear about the causes, and conflicting reports come from various sources. Let us look back a few years.

The first Republic of Spain, declared in 1873, was brought to an end by a general who declared Alfonso XII king, Before that time and since, generals have been important in Spanish politics —so important that as soon as Alfonso XIII was informed a few years ago that he could not rely on the army to defend the throne, he went into exile, and the second Republic came into being.

The Government of the second Republic had no intention of being dominated by the army, the Church, the wealthy, or anybody except the people themselves, and began its new constitution: "Spain is a republic of workers of all classes."

Military "Juntas" Dissolved

To make way for the rights of the workers of all classes, it set about examining those rights which till then had prevailed. It discovered that there were about ten men for every one officer in the army, and that the officers were largely reactionary, and were inclined to form themselves into committees or *juntas* and play at politics. The Government thereupon offered a promotion and a pension equal to full pay to all officers who wished to retire, and a great many accepted such liberal terms. Later, all retired officers were forbidden to participate in politics, under penalty of loss of their pension, and one step had been taken toward a free democracy.

The Church and the Landlords

The Church and religious orders had been responsible for more than half of Spanish education, and in addition owned vast areas of land, many industries, and more than fifty periodicals. Church property was exempt from taxation, and the State religion was, of course, assisted by large grants from public funds. A law was proposed restricting the religious orders and forbidding them to practice industry, commerce, or teaching. It took six months to pass, and brought about the downfall of the Government.

The privileges of the landlords did not suffer less. Their lands became liable to expropriation, and with loss of lands went loss of traditional power to control the vote of the peasants on the land, who faced long unemployment if they voted the wrong way and the landlord decided not to cultivate.

These measures, and others like them led to considerable discontent. But after the fall of the Azana Government in 1933, a Right majority set about repealing all the "unpleasant" legislation which had been passed, and even reforming the constitution in order to protect their privileges, but before they got that far, the February elections had returned a huge majority for the Popular Front.

Import of February Elections

As soon as the Cortes assembled, it impeached the President, Alcal Zamora (popularly known as "Boots," because of his rigid taste in footwear), and thus removed the last trace of Catholic influence on Government. The people's idol, Manuel Azana, was elected President, and there was no reason why he should dissolve a Cortes of his own supporters within the full five year term.

This left only two alternatives to the Right parties: *(a)* Obstructionism, which has been apparent everywhere since the February elections, and accounts for many minor disorders, and *(b)* revolution, leading to a military dictatorship. The latter course has now been adopted, as a final desperate effort to revert to a regime of power and privilege.

"Is the Government any good?" it may be asked. "Isn't it made up of Communists, Anarchists, and Revolutionary Socialists?" The answer is that it is a very good Government in a country which has never had an opportunity to place its trust in a good Government; and it does not contain a single Communist or Socialist, and is made up mainly of the Republican Left or Liberal Republican group. Its trouble is that the problems facing it are so complex, so diverse, and so deeply rooted, and the sense of urgency in the people is so compelling, that the aggregate tasks are almost beyond human ability.

Agrarian and Educational Reform

One great achievement, however, is the Law of Agrarian Reform, under which 120,000 peasants and landworkers have either been settled on the land and

given constant help and supervision by the Institute of Agrarian Reform, or have been allowed to cultivate up to one-fifth of the arable area of estates not being utilized by their owners. As the operation of this law is extended, the poverty and misery of the rural population of the South and West will gradually vanish for the first time since the Middle Ages.

Strides just as great have been made in education. The Government realized that the life of the nation depends on the enlightenment of the whole of its population, and it has been active in sending travelling schools, museums, theatres, cinemas, and libraries to the villages to help the people to appreciate their national culture. Of the 27,000 new schools needed in 1931, 9,300 were built by 1933, when the Left Government fell; and in addition, teachers' salaries were raised, refresher courses were made obligatory, modern methods and equipment were introduced, and a School of Pedagogy was established in Madrid.

The new schools are large airy modern buildings with ample playgrounds; the new methods mean that teachers must learn many things along with their pupils, and an "enforced respect" gives way to a natural one; a free midday meal is given to the children in numerous families and to orphans. When I remarked to the kindly-looking matron at the new Blasco Ibanez school in Madrid that the little table-cloths on each table would surely soon get dirty, she said, "We want to help the children to learn good manners, and we must be prepared to risk something." She went on to explain the improvements that children could bring about in home conditions when they were accustomed to cleanliness and orderliness at school.

As in agriculture and education, so in every other field. The seamen, the miners, the factory-workers, the building workers and many others have been getting improved conditions through strike action because the Government is favorable. If it had not been necessary for Azana's and Casares Quiroga's Governments to devote a great part of their activity and strength to the fight against reaction in the form of conspiracy, acts of sabotage, and finally open revolution, progress would have been much more rapid.

An Opportunity for the Church

Why, we may ask, if the Government is favorable, do the Communists and Anarchists burn churches and other valuable buildings?

In the first place, it is not known who burns them, even though some one is sure to shout "*Comunista*" as soon as there is a fire. Secondly, most people regard the churches as immensely wealthy, and therefore dependent on the army and the capitalists for their protection. Thirdly, churches are not thought of as religious institutions but as symbols of a great humbug, and the people are no longer willing to be deceived. In short, the church facade (where there is one) is connected with centuries of oppression, centuries in which the Church has opposed all significant efforts to improve the lot of the poor; and when resentment is aroused anew, as by the present war, it is vented afresh on the Church property. It is not the people who are destructive, but the Church which has missed its real opportunity.

It may still regain its proper place in Spanish life. There is a promising group of thinkers and authors who can affirm their essential Catholicism without being blind to their responsibilities as members of a troubled society; who penetrate to the essence of Catholic religion in the knowledge that form without essence is futile; and they find a purified Catholicism consistent with Socialism and with a modern outlook on life not inferior to that of any non-Catholic. A purification of the national faith along the lines of this "Plus and Minus" group (as it is called) would reconcile many to a religion which at present seems suffocated with forms and remote from human needs.

A Fundamental Struggle

This again is evidence that the present struggle in Spain is not simply between Fascists and the Popular Front. It is a conflict which touches the very roots of national life. All the forces of tradition, of privilege and of authority are arrayed against the new spirit, which may take the form of democracy, freedom of thought, thirst for knowledge, eagerness for experiment. If it is true that the powers which make for life cannot permanently be destroyed, we may confidently expect the new spirit in Spain to triumph, and may hope that the generals guilty of causing so much bloodshed will live to help establish a new tradition and a wider, fairer privilege than Spain has ever known.

How Shall We Apply Our Ideals?

A Program of Action for the Five Years Meeting

Early in the summer, Edgar H. Stranahan, as the new Chairman of the Executive Committee of the Five Years Meeting of Friends in America, was asked by the Editor to outline in a general article something of the responsibilities and opportunities devolving upon Five Years Meeting Friends as he envisaged them, with perhaps attention given to his renewed hope for our meeting those tasks in a more adequate way. This paper is the new Chairman's response to that request.

THE practical application necessary to the realization of certain ideals, often leads to interesting implications. Perhaps to many Friends the Five Years Meeting is solely that group of delegates which convenes once in five years. Whatever may be the exactness of this thought, the fact remains that the functions of the Five Years Meeting are not so confined either as to time or organization.

Friends sensing this, provided for the Executive Committee, a unit which represents each Board and each Yearly Meeting and to which are intrusted "the affairs of state" between the sessions of the larger group. Its membership comes from the "four corners" of Quakerism in America. Financial, and other considerations, have made it necessary to appoint a still smaller, more mobile group, called the Central Committee, which meets more frequently than can the entire Executive Committee.

The Central Committee is composed of the Chairman and Secretary of the Executive Committee and three other members. At the present time those constituting the Central Committee are, Edgar H. Stranahan, Chairman; Walter C. Woodward, Secretary; Alvin T. Coate and B. F. Andrews of Western Yearly Meeting; Howard W. Cope of Indiana Yearly Meeting; and Laurenna H. Farquhar of Wilmington Yearly Meeting.

Except where some great emergency arises calling for immediate action, the Central Committee merely sifts propositions and formulates recommendations for the Executive Committee. Many matters are referred by the Executive Committee to the Central Committee to be worked out in detail after careful consideration.

At least one definite allocation of function is made to the Central Committee that has broad significance. It is asked to appoint what is known as the Promotional Committee — some one might render a great service by submitting a better name—which seeks to acquaint Friends generally with the work and needs of the various Boards and to enlist all Friends in the support of their programs.

The Central Committee thoughtfully and prayerfully faced the task of appointing the Promotional Committee for the present five year period. At the end of a soul-searching time, it concluded that it should not place the important tasks of the Promotional Committee upon others, but that the Central Committee should, under Divine guidance, undertake to carry on that work itself. There was no thought of presumption. No one was anxious to add tasks to lives already loaded with other Church duties. The Central Committee simply felt that with its contacts with the Executive Committee, its direct responsibility to that Committee and its deepening concern for the issues now at stake, it could not do otherwise. Feeling its own inadequacies most keenly, but conscious of resources in God, it has dared to enter upon tasks, the right conduct of which may mean much to our Church. It has, therefore, constituted a Promotional Committee composed of the Central Committee and the employed Secretaries, with Errol T. Elliott as Promotional Director.

Reflecting the feelings and actions of the Executive Committee, as expressed in its meetings last April, the Central Committee is undertaking its major projects along three fundamental highways.

First, our Church will realize its highest significance as its devotional life is maintained freshly and vigorously. Essential to this is the conviction that Calvary is central and the "Nicodemus conversation" contains eternal truth.

Second, the Five Years Meeting exists primarily for the sake of the local meetings, not the local meetings for the sake of the Five Years Meeting. There can be no possible necessity for the existence of the Five Years Meeting, if and when the local meetings disintegrate. While it is true that the Five Years Meeting does and should function as a "voice" for all its constituency, and while it is true that through its Boards certain united work is made possible, yet it does have a duty, accomplished through Yearly Meeting channels, to make more efficient and effective our local meetings.

Third, a facing of the problem of the local meetings calls attention to the key place held by our pastors, considered by the vast majority of our meetings as needful instruments in the work of the Church. It matters not by what name they are known, but it is essential that any program of the Five Years Meeting which is to influence in a large and effective way the body of Friends within our limits must take into account the fact that most of our meetings have or would like to have a pastor. The development and continuance of harmonious relationships between our pastors and any program of the Five Years Meeting is therefore of basic importance.

It needs to be said again that the Central Committee, in its recognition of these three fundamental facts, does not intend to revolutionize any church "machinery." The Committee clearly has in mind that it is to do its work through Yearly Meeting agencies and in accord with the policies of each particular Yearly Meeting.

On the basis of instructions from the Executive Committee and in glad accord with the deepening concern of many Friends, the Central Committee has set up an "enlarged Promotional Committee" as a temporary agent for a specific task. This enlarged committee, composed of the regular Promotional Committee plus representatives from the Boards not otherwise represented, is rapidly making some very definite plans for a Fall program. Briefly outlined the proposed plan includes the following features:

1. The appointment of a carefully selected team. Specific training is to be given members, selected with the idea of their ability to work with others in helping the Yearly Meeting to be of the greatest assistance to the local meetings.

2. The securing of an outstanding minister, to bring spiritual messages in connection with the Conferences to be held, who, it is hoped will be available for service over a wide territory and for practically the entire year.

3. After certain preliminary arrangements have been perfected, the teams will confer with the Executive Committee of Yearly Meetings for the purpose of adjusting the plans of the team to the policies and programs of the Yearly Meetings and of working out details for a smooth procedure.

4. Through a properly constituted Yearly Meeting group, a one or two day Conference, primarily for the members of the Standing Committees of the Yearly Meeting which correspond to the Boards of the Five Years Meeting, will be set up. Other persons will be invited as the Yearly Meeting Committees may desire.

5. During the Conference, plans are to be made for the Yearly Meeting to reach each local meeting with such materials as may stimulate those meetings to enlarge and intensify their entire program. These contacts are to be under the supervision of the Yearly Meeting, with the Five Years Meeting workers acting, as far as possible, under the supervision of the Yearly Meeting.

6. The minister told of in section two above will speak at these Conferences, and over a longer period give night addresses in Friends communities. It is thought that he will continue in a given place for ten days or two weeks, giving messages for the purpose of arousing Friends and others to their spiritual possibilities and proclaiming Christ as a personal Saviour and as a constant companion.

The details for the complete program are just in the making. Enough has been accomplished to justify this announcement and to promise Friends an adventurous step containing much for our mutual good. As fast as progress is made, further announcements will be made. In the meanwhile the Committee asks Friends to join with them in prayer that the entire project shall be owned of God and that every one concerned with it shall walk humbly under the leading of the Spirit. It is the prayer of the Committee that the "Mind of Christ" shall be sensed and that all shall be done to the glory of our Heavenly Father.

Expenses are to be on the basis of rigid economy. There is to be no high pressure salesmanship and no element of high finance. The Committee is united in the belief that neither finances nor organization will achieve the results desired, but willing cooperation and trust in the power of the Spirit will work out His will for us.

EDGAR H. STRANAHAN.

PEACE ESSAY CONTEST

The New History Society will launch officially, on September 1, a world competition on the subject of "How Can the People of the World Achieve Universal Disarmament?"

There will be no restriction of contestants as to color, race and age, since the contest is to be considered as a great universal stock-taking of the opinions of the world.

Five thousand dollars in prizes will be distributed among the winners. The first prize will be $1,000.

For application blanks and advance announcements write to The New History Society, 132 East 65th Street, New York City.

That union of self-sacrifice with self-assertion which loyalty expresses becomes a consciousness of our genuine relations to a higher social unity of consciousness in which we all have our being.—JOSIAH ROYCE.

Over Prairies and Mountains

Along the Way to Seattle and Portland

AS WE drove northwest from Minneapolis, the growth of scrub pines and spruce reminded us, along with the changing landscape, that we were leaving the rich, diversified farming section for which central and southern Minnesota and Wisconsin are noted. Our ride across the States had been enhanced in pleasure by the wellnigh continuous smell of the sweet-scented clover fields, which encouraged us to inhale all the perfume-laden air our lungs could hold. Now we were traversing the lake region, preparatory to making the long trek across the northern prairies that stretched between us and the Rocky Mountains.

NOT IN THE SAME FAMILY TREE

On driving through the town of Staples, we noted over a general mercantile establishment the name, W. G. Woodward. My curiosity was piqued, and thinking I might uncover an unknown relative, I went in and inquired for the man who bore a name so nearly identical with my own. I tried to appear nonchalant and to retire gracefully when the manager informed me that Mr. Woodward lived in Minneapolis—or was it St. Paul?—and that this was but one of some thirty stores which he operated. Some of my older readers will get me when I say I felt somewhat as Samantha Allen did when on going to New York City she went into the leading store of A. T. Stewart and Co., as we recall the name of the concern, and asked for Mr. Stewart that she might present a pair of mittens she had knit for him. At any rate I was sure that the affluent merchant prince, W. G. W., did not inhabit my family tree. Every time thereafter that we passed that business sign, I turned an inward pink.

Our first night out had been spent in a tourist home in Elgin, Illinois. As related in a previous article, we were the guests of the Worralls while in Minneapolis. Now we resumed our favorite sport of picking out a cabin to house us for the night, and located a comfortable one at the little town of Wadena.

Next morning we drove through a section jewelled with four hundred of Minnesota's "ten thousand" lakes, and left the highway at Detroit Lakes (why this transplanted name we can't imagine) to drive some miles around the lake of the same name. At a secluded spot on the far side we stopped to enjoy the scene at the sign of a white birch and a wild rose while the girls went wading.

FINDING WHERE THE WEST BEGINS

Where does the West begin? The line of demarcation is not a definite, longitudinal one, as one would suppose the lines to be which mark the change of time. We say "suppose," for as a matter of fact they are anything but longitudinal and weave around over the map in a bewildering manner. One may find an occasional sign erected by an enterprising commercial club of a town announcing, "Here is where the West begins." We maintain, however, that a discerning tourist locates this point for himself, and it will probably be a new point for each trip, determined by some observation or experience. Crossing the State boundary into the lively city of Fargo, we stopped for lunch and to get some work done on the car. While the other two members of the family were writing postcards or window shopping, Elisabeth and I were walking the street. As we paused and gazed around rather inquiringly after the manner of tourists, a lovely lady who was passing by stepped up and asked graciously of the strangers, "Can I help you?" "Here," I said to myself, "is where the West begins."

AN UNEXPECTED SCENE

Leaving Fargo in the late afternoon, we drove one hundred miles to Jamestown, situated on the tree-bordered banks of the James River. Here we located the Shady Valley cabin camp, as attractive in fact as in name, in a country which lies so wide open to the beating of the summer sun. And right here we had one of those pleasant surprises which stimulate the element of expectancy on such a trip. Rising high behind the cabin camp was a treeless hill, as are all the hills thereabouts, and as twilight came on we left our cabin, when a few minutes' climb took us to the top. And what an unexpected scene rewarded us. From our vantage point we looked away from the town, and gazed enraptured upon such a series of sunset reflections as so often glorify the western prairies. As if to add to our rapture, a meadow lark lingered to serenade us with his liquid, lilting song.

Then, as we turned and looked back over the town, we gazed upon such an idyllic scene as might be expected in "England's green and pleasant land," but hardly so on the steppes of North Dakota. Indeed as we viewed the entrancing picture it strikingly reminded us of a strangely similar one along the Avon at Stratford. Below us in the near foreground was the placid river, on whose shadowy surface were still mirrored the overhanging trees. Raising our eyes we looked beyond across the town to note two church spires, so characteristic of an English scene. We all stood and revelled in the beauty which surrounded us until the colors faded in the western sky and were succeeded by moon and evening star which lighted us back to our Shady Valley cabin on the James.

A FARMING PEOPLE'S CAPITOL

Driving due west, a forenoon ride brought us to Bismarck, the State Capital. That its name survived the Hun-baiting passions of the war period is passing strange. As we approached within a few miles of the city, there towered in the distance a lone skyscraper which seemed to belong rather to a large industrial center than to a small city of the plains. It proved to be the magnificent new and modernistic Capitol building situated on a bluff overlooking Bismarck and the valley of the Missouri. In travelling about over the United States we have seen many State capitols, and do not hesitate to say that in architectural beauty we have seen few if any to rival this one. On this very hot day a hotly-fought statewide primary election was being held, so that the State House was officially closed. However, enough of it was open to visitors to allow us a sufficiently adequate inspection to impress us strongly. Its towering gleaming walls are of light gray Indiana limestone on a Wisconsin black granite base. Inside finishing is richly chaste, for which the finest of ornamental woods, a dozen or more, from this and from foreign countries have been requisitioned. Above the first three floors which house the legislative chambers and Memorial Hall, rises the tower section, in which are most of the offices. A rapid elevator whisked us up eighteen stories, from which we had a commanding view of city and country, and the course of the meandering Missouri.

It might seem a bit incongruous that this sparsely settled, drouth-stricken farming State should build so magnificent a capitol building. As we observed the home surroundings of the farming population we could but wonder how much at home some of these agricultural legislators feel on taking their seats in one of the most elegantly appointed chambers we have ever beheld. Be that as it may, we congratulate North Dakota on its Capitol—and voice the hope, now that the latter is completed,

that funds may be available for further improving its highways.

A SPREAD OF 162 DEGREES

So comfortable were we in the air-conditioned Capitol that we had forgotten the heat that wasted at noonday outside, and we almost wilted on emerging from the building. At Bismarck we left the Northern Pacific route and highway 10 and drove one hundred and twenty miles north to Minot, to get on highway 2 along the route of the Great Northern. With the temperature accentuated by a searing breeze, it was a question with us whether to keep the car windows up or down as we drove over the dusty gravel roads. At Minot we asked a filling station man what the thermometer registered. "One hundred and ten," he replied, "and fifty-two below last winter." Even so, we are glad we did not make that drive a fortnight later when the mercury soared well toward the mark of one hundred and twenty degrees.

Suffering as the country was from lack of rain, crops were dwarfed and would apparently fail altogether if the drouth were much longer continued. However, instead of having a parched and barren look, the rolling prairies were still green in the latter part of June. Sometimes the landscape, with its varying shades of color, presented a symphony in greens, if the term may be allowed. And as our way through Wisconsin and Minnesota was clover-perfumed, our ride through Dakota and Montana was an intermittent serenade by the joyous meadow larks—the western larks whose music carried us back to the spring meadows of boyhood days.

A never-ending source of interest was the multitude of prairie dogs that lined the highways of Dakota and Montana. Pert little creatures they were as they stood erect by the roadside and on the road itself, oblivious to the traffic hazards which, as they might easily observe, had taken toll of their fellows.

WHERE COOPERATIVES ARE STRONG

We had ridden by train over these northern routes several times, which in a way made the journey by auto more interesting. Fleeting, car-window impressions were now checked by more intimate observations of the towns and country through which we rode. For one thing, we observed with satisfaction the apparent scope of the farmers' cooperative movement in Minnesota, North Dakota, and even in Montana. Everywhere, from the Twin Cities to the Rockies—in prairie cities, in one-street towns, and at the mere way-stations of the open country, towered the inevitable grain elevators. If there were two or three, one or two would generally represent private companies, while one would be marked "Farmers' Cooperative." Occasionally the latter would be the only elevator. In some towns we found cooperative stores and filling stations.

As we drove westward from Minot, evening overtook us before reaching a desirable haven. First we enjoyed another brilliant sunset, then "twilight and evening star and after that the dark"—and we appreciated anew the mournful cadences of "The Lone Prairie" as we drove mile after mile with the interminable stretches all to ourselves, save for the presence of an occasional car whose lights signalled in the distance. Frankly, we prefer the lone prairie by daylight—it is less shivery. Finally we came to Williston where we found welcome rendezvous in the companionship of neighborly cabins.

LONG, LONG WAY ACROSS MONTANA

A few miles next morning saw us across another State line into Montana, which we blessed for its almost unbroken stretch of paved road. We lunched at Glasgow, key city to construction work on the mammoth Fort Peck Dam and Reservoir project, which more nearly suggested the frontier town of bygone days in the West than any place we had seen. Evening found us at the attractive town of Havre, located at the head of the fertile Milk River irrigation district.

We were made to realize again on this trip that it is indeed "a long, long way to Tipperary" if one has to travel the length of Montana to get there. The better part of another day's journey was still between us and Glacier National Park—and beyond that another day to the Idaho line. Our zest increased, however, as we drew nearer the mountain region and the Park.

HATS OFF TO HIGHWAY DEPARTMENT

Hats off to the Montana State Highway Department for the most distinctive and helpful information service to motor tourists that we have yet seen. It has designed a large, swinging signboard, perhaps four by six feet, or larger, and these boards, hundreds of them no doubt, dot the State. One will be driving along and note a roadside marker saying that one thousand feet ahead is located one of these signboards giving information regarding the history of the section round about. We learned that it was well worth our while to pull out and read the legends which were uniformly piquant as well as informing. One thus gets Montana history in tabloid by this arrangement whereby he who drives may read.

Montana, with its romantic, frontier background, offers ample material for the paragrapher of these markers. There were the early explorers, including Lewis and Clark, over part of whose route we passed; the Indians, who in many a bloody fray, climaxed by the famous Custer Massacre, lashed out at the white invaders of their vast domain; the early settlers who struggled over mountain passes and discovered havens in sheltered valleys here and there; the picturesque and careless cowboys who rode the wide ranges and made their own law; the gold seekers, the gamblers, the cattle rustlers, the desperadoes and the bandits, the vigilantes—all these and more, on the background of western mining camps, of "trailing cattle herds," of "buffaloes thundering across the prairies in tornadoes of dust," made the history of Montana which the tourist may read at the roadside.

As an example of the above-mentioned piquancy which often marks these signs we cite one we read shortly before reaching Shelby. The reader was told of the background of the town which once marked the center of a typical cattle country when cowboys "cauterized their tonsils with forty-rod and became irresponsible and exuberant." It was then related how, after the country thereabouts was settled by home-makers, the frontier town became a "city" whose residents became "concrete walk and sewer system conscious." Thus vanished the glory that was Shelby.

MOUNTAIN TITANS RISE BEFORE US

Thus far, except for a few buttes on our flanks, there had been little evidence that we were approaching the great mountain range of the Continent. Shortly after we left Shelby, however, a titanic mountain wall loomed sheer before us as if thrust skyward from the prairie to thwart our progress. We have approached the Rockies many times but never before with this suddenness—and impressiveness—of introduction. Though we were still some seventy miles from this mighty, deep-blue barrier, it was to the eye as but a stone throw.

After a fish lunch at Browning, which the well meaning waiter designated on our check as "helbit," we pushed on eagerly toward the Park. At the parting of the ways near its boundary, we turned northward toward St. Mary. This proved an exhilerating mountain drive of twenty miles or more, and we gasped in anticipation at the prospect of finding more thrilling scenery within the Park itself. That was our first gasp but not the last gasp, happily.

(To be continued)

W. C. W.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

NORTH CAROLINA HOLDS YEARLY MEETING

Need for Transforming Power In Life of Individual the Theme of Meeting

As the first week in August closed another of the senior Yearly Meetings ended her sessions. This one, North Carolina, is now two hundred and thirty-nine years old, but, despite her years, is still growing in size and increasing in earnestness and, we believe, in spiritual insight.

In the absence of our Clerk, Samuel L. Haworth, Milo S. Hinckle acceptably filled the chair. The reading of the foreign epistles aroused special interest, particularly as a letter from London mentioned with appreciation the presence of Samuel Haworth and his wife in their sessions, and just as we concluded the reading of the epistle from Germany came a cablegram of greeting from Bad Pyrmont from the German Yearly Meeting and the Haworths.

The underlying theme of the entire week was the need of a transforming power in the life of individuals without which all philosophies of life, all social service, all education, even on religious lines, all training and organization, all theological dogma, and even all systems of evangelism profit nothing.

An indelible impression was made in the devotional period at the close of an early session when Raymond Binford gave a challenging autobiographical sketch of his efforts to live and teach in accordance with the principles of the Kingdom of God, with a humble confession of his failures under the prevailing religious and social system of the world. He spoke, too, of his dawning vision of a possible solution to the terrific social problems of the present.

A carefully classified program gave a certain unity to each session. One afternoon was devoted to financial matters, while all sessions of another day were concerned with social problems culminating in an address in which the speaker, A. D. Beitel, a near-Friend, of the Guilford Faculty, referred to the church as "the society of the holy imagination."

The morning on Education was impressive because of the deep sense of responsibility evinced by Dudley D. Carroll, Chairman of the Board of Trustees, and Clyde A. Milner, President of Guilford College. A great Faculty (not in numbers but in quality), a selected student body, a recognized academic standard and development of character with high ideals of service are the points on which Guilford College is especially strong.

An unusual number of visitors were present from other Yearly Meetings: Iowa, Kansas, New York, Philadelphia, and many from Indiana. Indeed one automobile brought five Hoosiers: Howard W. Cope, Frank J. Long, Leonard Thomas, Frank Chant and Fred Smith—a good suggestion for a vacation tour.

Howard Cope was the interpreter of missions in general, while Mildred E. White was the special interpreter of the Friends work at Ram Allah and the confused situation in Palestine. Leslie D. Shaffer served as interpreter of the American Friends Service Committee, and particularly of the approaching All-Friends World Conference.

Some friends who were not Quakers also served as interpreters. W. A. Stanbury, a leading Methodist, recently returned from the World's Sunday School Convention at Oslo, Norway, deplored the fact that the nations of the world are far from civilized although they may be made up of civilized individuals. J. Elwood Carroll, a pastor of one of the Greensboro, North Carolina, Churches, spoke on Education for Christian Service, with especial reference to the work of the Bible Schools. Cale K. Burgess, of Raleigh, leader of the dry forces in North Carolina, reviewed the liquor situation, and T. Wingate Andrews, Superintendent of Schools at High Point, referred to the influence of the motion pictures as too often giving flippant and mistaken views of life to our young people. Virginia Simmons of the Faculty of Bennet College, a Negro institution, told of the part the Negro has played and will play in the life of America and summarized the problems yet to be solved because of prejudice and the survival of "the etiquette of slavery."

A "summer Christmas tree" and numerous gifts had been sent in by various groups of children. These were received by one child who impersonated the Tennessee Mountain Mission and another the Indian Missions. Each afternoon special children's gatherings were held and at this session the children were present in a body. One of the older girls read the epistle from the Junior Yearly Meeting of New England most effectively.

The completion of the first year of service of the Yearly Meeting Field Secretary, Murray C. Johnson, showed valuable work accomplished through organization, visitation and interpretation of the work of the Yearly Meeting. Foundations are being laid for increased efficiency throughout the Yearly Meeting.

ALICE PAIGE WHITE.

High Point, North Carolina.

If God can show us our duty in the midst of human need he can also give us strength to stand by our convictions.

A HOLIDAY TRIP TO NEWFOUNDLAND

In Search of "Life, Liberty, and the Pursuit of Happiness"

A certain group of residents of British colonies, looking for an excuse to separate from the mother country, prepared a statement to which they felt impelled by "a decent respect for the opinions of mankind," and liberal quotations from this declaration of independence have found their way into what we call Fourth of July oratory.

A natural desire to separate ourselves from the increasing summer heat about New York led us, by the road of certain curiosities about colonies, to take ship the last week in June and spend our Fourth of July holiday in the unique British colony of Newfoundland.

The result has not changed our opinion of the mistakes of the Boston Tea Party, but has greatly increased our respect for the courage and endurance of the inhabitants of Newfoundland and of the fisher folk of these northern rugged shores generally.

Taking a Furness line steamer to Halifax in Nova Scotia, one runs the chance of good weather and fog or bad weather and fog. For us was provided a little fog and just enough motion to make a selective grouping at dinner the second night.

A number of priests coming up to hold "retreats" (which we gathered were very much like summer schools), and some charming sisters of St. Martha—a hospital or nursing order—who, as individuals, were named Sister Mary of the Trinity and Sister Mary of Mercy,—gave the Catholic emphasis, while the daughters of a Canon of the Church of England, and three Quakers carried the only other religious marks we could discern.

Halifax harbour is a splendid sheet of water with a long narrow entrance. The effects of the war, with its artificial growth of warehouses, etc., was apparent but the effects of the terrible explosion of T.N.T. on December 7, 1917 have been almost entirely obliterated, although we were told that not a building in Halifax escaped injury and we saw some of the marks.

Our boat lay over a day and a half so we could wander about asking questions. A charming public garden with yellow iris and lilacs and rhododendron, already past with us, rewarded our search, as well as marvellous grilled salmon steaks for lunch, and handmade woolens at much less than New York prices. The great rocking stone and the approach to the Acadian country made more famous by Longfellow's pen than

by anybody's sword, and the tides of Fundy, are also attractions.

Searching for information as to the history and present state of our next stop, St. Pierre, led us through tourists agencies, to book shops, to libraries, the Canadian National Railway system, and the French Consul, with surprisingly little result. (When one needs an antiquarian research sort of mind how illusive it is, and when you have one how hard it is to turn it into bread and butter and education for the kiddies!)

But St. Pierre and Miquelon, where only French is spoken, the last remnant of France's mighty empire on the North American continent, how delightfully they repay your curiosity. St. Pierre, as fits its name, rocky and bold in outline, with a diminutive harbour behind the Isle of Dogs, has a population of 3500 according to its governor, and a few simple shops where, as one is informed by the unromantic guide or tourist circulars, one can buy wines and liquors and perfumes and French kid gloves free of duty.

The governor, a very courteous French official, told us that since prohibition in the United States, he had to bring money over from France to support his people because an earthquake some three or four years ago changed the Atlantic currents and the codfish were no longer so plentiful nearby, and the fishermen from Brittany now came to the Grand Banks in steam trawlers and returned with their catch without stopping to dry their fish or refit in St. Pierre. From our viewpoint it was a quaint and charming French fishing town which closed its shops and post office at 11:30 until 1:00 out of reverence for the digestion—or is it absence of dollar worship?

The hotel keeper and his wife sold us some of their charming French linen, and accompanied us on our walk back to the ship, explaining that they were closing their hotel to open a new one near Montreal where they expected more business and mentioning also that over in the adjoining Island of Miquelon Madam's friend had died and they were taking her eighteen months old babe to bring up. It was very human and the French gloves were cheap and beautiful. A fishing smack was sailing for Greenland in the morning and the crew was childishly eager for copies of the photos we took.

The ship's whistle hurried us on board at three in the afternoon, and next morning at eight we were in St. John's Harbour, Newfoundland, with French steamers loaded with salt from Cadiz, a small French cruiser, a group of sealers much scraped and bruised as to their planking by the ice floes through which they have to force their way, and numberless fishing schooners, and two or three steamers, one Swedish and two British.

Our ship unloaded agricultural implements, automobiles, building materials, and provisions, and sixteen curious tourists. Our first call was the Grenfell Mission office, presided over by a charming young English girl, where one can hear the story of the magnificent work Sir Wilfred Grenfell has organized for these hardy Newfoundland and Labrador fishermen.

A Government Bureau for Tourist Development answers your questions by the mouths of some very attentive and attractive young ladies. They arrange motor trips along the coast to see the fishermen at work, and write you notes of introduction to Sisters Superior to obtain for you a look at the marvellous sculpture of the Veiled Virgin, etc.

The Marine Drive of about twenty miles was a revelation to us—glorious great cliffs with a creamy line of surf breaking at the base and wonderful to behold, huts and flat areas for drying fish erected on poles clinging to any possible place in the rocks, with men and women working at nets or boats, or cleaning fish or loading a small fish called caplins into carts for fertilizer on their scanty areas. Codfish are spoken of as "fish"; all others—mackeral, haddock, salmon, etc.—have a name. Pouch Cove, Flat Rock, Logi Bay, are no longer merely names on a map; they are places of human habitation where we have seen families, as our chauffeur said, "living on what you would waste."

At one place we watched men run into the surf and fling nets, seemingly identical with those I had seen used in the Sea of Galilee, into the water and drag them back full of a small fish called "caplins," about the size of a small sardine or pilchard. These they take in such numbers that we saw tons of them spread on the fields. The little fellow is very good to eat, as we found at the teahouse run by the sisters of Captain Bob Bartlett of Peary's Polar Expedition fame, when we went to the Harbour at Brigus to see his ship, the Morrissey, fitting out for a trip north with a summer time crew of college students looking for adventure and hard work and willing to pay for it as well.

The knitted gloves and mittens and socks from the wool of their own sheep, which they barter for supplies at the local stores, are excellent for skiing and snow-shoeing, if a little lacking in metropolitan elegance.

At "Ferryland" Lord Baltimore, fleeing the persecution of Catholics, established his first colony before going on to Maryland and the Calvert Arms are still displayed on the church. At the mouth of St. John's Harbour stands Cabot's Tower in memory of the visit of those hardy mariners, and as we steamed away a group of whales, following also the devoted "caplins," spouted their farewells to us; and the great Hindenburg sailed majestically over us on its home voyage. Our resolution was strengthened to come again and deepen our friendship for these brave and enduring yet hospitable and cheerful people. To quote our chauffeur: "If Great Brittain, who can find so much money for warships, would spend the price of one battleship on the island it would do wonders for it; we don't want any more fighting."

Newfoundland and its people force strange haunting questions into our thoughts. Not only the price of battleships but how about less offensive luxuries in food, clothes, motor cars, and a thousand artificialities?

L. HOLLINGSWORTH WOOD.

AN INTERNATIONAL CLUB AT WASHINGTON, D. C.

The birth of the Washington International Club came at a propitious moment. The American Friends Service Committee, through an invitation to supper which it sent out to the foreign students of the District of Columbia, the evening of November 10, 1934, created the time, place and atmosphere for this event which has, even at this early date, proved its value, for with the exception of one international student group in one of the Universities, the foreign students in the District had very little opportunity for social contacts.

That evening the students were impressed with the pleasant intercourse, and realized how wonderful it would be to have a Club to which all students from other lands could come. The enthusiasm was so great that a committee, composed of a Japanese, a Chinese, a Virgin Islander, an Ethiopian, and one or two Americans, was appointed. It met, drafted a constitution which it presented a month later at another supper meeting sponsored by the Friends Peace Committee. With interested discussions and a few alterations, the constitution was accepted, and the club was launched under the name of "The Washington International Club." Its aim was to promote cultural understanding among the different nations. The members were to be chosen from foreign students studying in any of the institutions of higher learning, including those doing private research work. The American active members were confined to the limits of a twenty per cent quota of the total membership, but associate and honorary membership was extended to all sincerely interested friends.

In the Spring of 1935 elections were held for a full year term. The president was a Chinese, the vice-president an

Armenian, the recording secretary an American born Chinese, the corresponding secretary an American and the treasurer a Japanese.

The activities of the Club increased in spite of the inexperience of members and officers. The Friends kindly allowed the use of their meetinghouse, and, until recently, provided us with supper. Lately, partly for the morale of the Club, and partly out of consideration to the Friends, those attending the suppers have been charged twenty-five cents, though the Friends have been responsible for the preparation of the meal.

The monthly programs have been cultural in nature, the first part being given to talks or discussions of a more serious nature, and the last half, to singing, games, national music and folk dances. Aside from these monthly meetings, the Club has sponsored several informal social functions, including a series of Sunday afternoon teas, at which short talks on different countries were given.

The last and most ambitious program of this year was the Installation Banquet held this Spring at the Hay Adams. Through the kind intercession of Clarence Pickett, the Club had the honor and privilege of having Mrs. Roosevelt as its guest of honor and speaker. Among other important guests were Mr. and Mrs. J. R. Mott of International House, New York City; Dr. Richtmyer of Cornell University who is also connected with the State Department as a liaison between foreign students and this government, and many others. There were one hundred and twenty-eight present, the great majority of them being members of the Club.

The high light of the evening was the announcement by Clarence Pickett of the purchase of International House. The surprise was beyond all dreams—for it never had been hoped that that great need could be realized so soon. Now no foreign student needs to tread the streets of Washington hunting for a lodging where he will be welcome. The joys and benefits of a place that will be "home" to so many are very obvious.

The progress of the Club has been breathtaking in many ways. The Club has received help, inspiration and sympathy from many. Among its most untiring and helpful friends have been Mrs. Arthur Hummel and Miss Margaret Jones. The Washington International Club has begun a new year with new officers, a new home, new hopes and new ambitions. It would like to make this International House a social center where the best of America may meet the best of the world, and through love and friendship help overcome problems that diplomacy and wars have failed to solve.

NAOMI PEKMEZIAN.

THE BIBLICAL SCHOOL
Friends University
Wichita, Kansas

SEEKS:

1. To promote thorough instruction in the Bible, Church History, Christian Education and related subjects.
2. To develop an appreciation of the evangelical truths and the mystical experiences which together account for the rise of Quakerism.
3. To provide practical training for effective Christian service.

OFFERS:

1. Junior and Senior College courses from which undergraduate students may select the required eight hours of Bible or a Major or a Minor.
2. The first year of a three year's Graduate course leading to the B. D. degree.

Registration—Freshmen, September 3; Upper classmen and Graduates, September 7. Catalogue sent on application to Gervas A. Carey, Dean.

ENGLISH FRIENDS TO VISIT AMERICAN MEETINGS

In connection with their attendance at the Friends World Conference in 1937, various English Friends are planning to spend some time visiting among American Friends both before and after the sessions of that Conference. Their itineraries will be arranged by the Fellowship Council of the American Friends Service Committee, and meetings desirous of enjoying fellowship with them should communicate with the Fellowship Council, 20 South Twelfth Street, Philadelphia.

Sir John Harris, Secretary of the Anti-Slavery and Aborigines Protection Society of London, the only British organization for the defence of native races from oppression and exploitation, will sail for America the first week in August next year and will spend some time lecturing in this country before and after the Conference. Formerly a member of Parliament, Sir John belongs to the Executive of the League of Nations Union, has served upon two Government Commissions, and has attended all the Assemblies of the League of Nations and the Conferences at Versailles and Lausanne. He has published several books upon foreign and colonial affairs, has acted as special correspondent for the London *Times*, and is a frequent contributor to English periodicals and newspapers.

NOTICE

Friends visiting New York City find charming, quiet, homelike rooms near Columbia, Friends Meeting, Riverside Church, all transportation. Mary A. Fowkes, 454 Riverside Drive. Telephone Monument 2-4247.

Another English Friend who hopes to spend a month or six weeks in America, dividing his time between Friends meetings and an inspection of industrial medical service in the United States, is Howard E. Collier, this year's Swarthmore Lecturer at London Yearly Meeting. He is a doctor in the Department of Hygiene and Medicine in Birmingham University.

Herbert G. Wood, Director of Studies at Woodbrooke School, who occupies the Chair of New Testament Literature and Church History of the Selly Oak College, plans to spend about six weeks in this country after the Conference.

William E. Wilson, Chairman of Commission I, that on the Spiritual Message of Friends, and until recently lecturer on New Testament Theology and Christian Ethics at Woodbrooke, will probably remain in this country for two months following the close of the Conference.

John and Mary Hughes, who are especially interested in the Anglican Church, expect to spend about six months in the United States and are particularly interested in visiting sections of the Middle West. Other English Friends who will be in attendance at the Conference include Robert Davis, Extension Secretary for Woodbrooke; Annie Rogers and Isabel Grubb of Dublin Yearly Meeting; Barrow Cadbury and his wife, Geraldine, who hope to cross the continent in their tour of the United States; and Mary F. Hartley, Headmistress of Ackworth School, Pontefract, Yorkshire. Fred Gilman, an authority on hymnology, will visit America in the early Spring of 1937, and can lecture on the English unemployment allotment plan.

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

FOR A QUAKER MORATORIUM ON BACK-PATTING

Editor, THE AMERICAN FRIEND:

I tried being a gad-fly to a community once, and both of us got stung. But some folks never learn, so here goes again.

There is one thing in which we Quakers excel—patting ourselves on the back. Others have so long told us we were the grandest tigers in the jungle that now we admit it. Once it may have been "whistling to keep our courage up," but now it has become a dangerous habit. There is danger of our developing a hardened conscience toward our egotism. That might not be so tragic if we had much to be egotistic about—but so much of our back-patting is over qualities of life and accomplishments of our ancestors.

The average Friend of today does not seem to know what he stands for; in fact, about the only reason he stands at all is that he has a great heritage to lean on. A great heritage which does not inspire worthwhile living and a character worthy of respect is a millstone about the neck. To thousands of Friends, the Quaker heritage is a handicap, for it is all they have. We need someone to tell us that the Lord could make even Quakers out of the stones of the fields. Let us, who speak in meeting, forget "ye are the salt," in favor of "Woe unto you." What is in the name—if we have not helped make it meaningful, and do not deserve it?

The English Friends Service Council and the American Friends Service Committee have contributed greatly to the popular knowledge and renown of the Quaker name in recent years. This growing fame has increased our smugness until non-Friends are conscious of it. It is bad when we fail to see our egotism while others do. What do many Friends contribute to the A. F. S. C.? Just one thing—criticism—and not constructive criticism, either.

How did we get this great heritage of which we are so proud, and what are we doing about it? The dynamic of their experiences sent early Friends to Rome, Constantinople, Barbadoes and the far corners of the earth. The dynamic of our experience is often too weak to make us stop our car to help a neighbor in need, let alone to move us across the street to speak to our friend about his spiritual condition. In former times, if the Lord didn't give some one a message promptly, Friends sat patiently in Meeting until he did. Now our worship services must move along like clockwork or we get fidgety and restless. Early Friends discarded water baptism and the wafer and wine because they had found something so much better that these things seemed beside the point. Too often today we have neither the outward forms nor the inward experience. Lighted by the Holy Spirit, the consciences of early Friends refused to have anything to do with institutions which took life, such as war and the death penalty. They sought to deal fairly with their fellowmen, and insisted on fair prices and fair returns for honest labor. Their honesty made the Quaker name a valuable trade-mark. They gave of themselves and of their substance to relieve the needs of the poor. Today some Friends act as if there is no need for the social gospel or the application of the teachings of Christ to our relationships with our fellowmen; and cry for silence whenever any of the great economic problems of 1936 are mentioned. Do we twentieth century Friends really have much to be proud of?

I still remember how, on the football field, one of the backfield men used to come along the line when we were in the shadow of our goal and give us a resounding thump. Maybe that is what Friends need now. If so, here's my thump. Let's call a moratorium on back-patting and labor to deserve the honor bestowed upon us.

MILTON H. HADLEY.

Chicago, Illinois.

WE DO NOT CARE ENOUGH

Editor, THE AMERICAN FRIEND:

"But you do not understand," she said. She is on the staff of a large institution for Negroes and she was trying to explain why I should not ask to be entertained in Negro homes. I have been glad ever since that I did not understand.

We are living in a time when it is trite to say we have all the learning necessary to set the world right. We know enough, but do we not care enough. The child who asks casually, when told guests are coming for dinner, "Will they be black or white?" is closer to solving the problem of race relations than his grandfather who shuts the door of the schoolhouse on a little black boy. The child does not understand. His grandfather has studied too hard, feared too greatly, he understands too well.

In making this plea for greater sensitivity of spirit toward this problem, I do not advocate riding rough shod over other people's feelings. I urge a sincerity of conviction which—as in John Woolman's case—sets its own standard, blazes its own path, and demands respect even where there is wide disagreement.

There is a local meeting of the Society of Friends whose members cannot attend the Quarterly Meeting dinners. Why? The local meeting has two colored members. The Quarterly Meeting Friends cannot eat with them so the whole group shares their ostracism.

In closing I paraphrase Shylock's words to express some measure of the understanding of many members of the Society of Friends. We will pray with you, work with you, sing with you, trade with you and so following, but we will not play with you, or go to school with you.

REBECCA CARTER NICHOLSON.

Silver Spring, Maryland.

"HALF A LEAGUE" ONWARD!

Editor, THE AMERICAN FRIEND:

In a few words I want to approve and endorse your recent editorial in reference to the League of Nations. In my opinion, "Half a League" (onward) is better than none! Clearly, the League must be rebuilt and strengthened, and provision made for cooperation for peace, or we shall be pushed into a needless and hopeless race in military preparedness, with each nation bound to be ready to whip any combination of the other nations!

Our wholehearted membership in the League, while it was fresh and hopeful, might have made it a real success. By allowing war materials to be exported to Italy, we became an unwilling ally of that country, and should now be the last to complain of recent temporary failure.

It is not surprising that some selfishness appears among League delegates working for their own countries; Congressmen try to favor their own States, yet we do not "abolish" them.

F. W. MICHENER.

Truro, Iowa.

A REQUEST FOR DATA

Editor, THE AMERICAN FRIEND:

Seventy years ago Dr. G. V. Wenner, "Father of Week-Day Religious Instruction," began his work among the children of Manhattan's East Side. To honor his memory, Christ Church (Lutheran) is anxious for an estimate of the spread of Week-Day Religious Instruction. If your readers know of its active operation anywhere, might they write Christ Church, addressing their letters to 406 East 19th Street, New York City.

H. C. OFFERMAN.

New York, N. Y.

ONE STUDENT'S IMPRESSION OF PENDLE HILL

Members of the Pendle Hill summer school who have had other years of similar experience are quite clear in their judgment that 1936 was a new "high water mark" for this Quaker experiment in education.

Summer school students who were there for the first time find it difficult to adequately express their unanimously favorable impressions gathered during the month of earnest study and delightful fellowship.

The student body of fifty-one residents, and twenty special day students was divided almost equally between Friends and non-Friends, but the sustained daily attendance at the morning meeting for worship, on the basis of silence, and the predominating use of the "thee" and "thy" (there were a few "thous") would have led almost anyone to feel that it was a "solid" Quaker group.

Of course, it was the teaching profession that outnumbered all others in the student body. There were twelve Yearly Meetings, seventeen States, five foreign countries and three races represented, to say nothing of other foreign lands represented by persons who had lived and served within their borders.

There were, present throughout the month, seven Y. W. C. A. secretaries, fifteen teachers from colleges, private and public schools, the editor of the *Canadian Friend*, two Friends pastors, one farmer, a member of the Board of Education of Washington, D. C., half a dozen college students, a home demonstration agent from New York, and the other "too numerous to mention" list.

One of the impressive aspects of the Pendle Hill community is the way in which everyone comes to feel the gentle, Christian stamp of the spirit and life of Henry T. Hodgkin, first director and lode star of the school. It is unmistakable all over the place. The green lawns, beautifully shaded by an abundance of shapely trees, the dignified simplicity of the two buildings, the terrace, rimmed by a well-kept hedge and rising just above the flower garden and the green, all testify to the soundness of his judgment in choosing the physical setting for so lofty a venture. The presence of Joy Hodgkin for almost two weeks during the 1936 summer school and the occasional visits of the two sons of Henry and Joy Hodgkin, John and Paul, helped members of the student body to appreciate the significance of Henry Hodgkin's guiding hand in the early days of Pendle Hill.

But, tender memories and a romantic sylvan setting, important as they are, are not sufficient in themselves to promote a movement. It takes, also, a dynamic leadership. This was amply provided in a well balanced and adequately prepared staff of instructors for the term just closed.

Dr. Fritz Kunkel, a prominent German psychotherapist, author of eight books in his field, a "tender" Christian gentleman, scientist, and scholar, was without question a truly great leader.

Douglas V. Steere, director of the summer school and instructor in the Christian Practice Course, performed his double duty with rare efficiency. His course had weight, and his position as director, so ably filled, made a great impression on the whole school.

Rabbi Abraham Cronbach, Professor of Social Studies at Hebrew Union College, Cincinnati, Ohio, brought a vast amount of information and a rare ability as a teacher and leader to his course on the Social Outlook of the Bible. In reading at breakfast, he disdained the use of books, but read from memory, and with great variety, from the great poetry, the Rabbinical literature and the Bible.

William Noble, an English Friend of the Rhonda Valley in South Wales, with many years of experience in the rehabilitation of a community, gave a valuable course in the Rebuilding of Community Life. While William Noble attended the Cape May Conference for four days, Mark Dawber, National Secretary for the Rural Church division of the Methodist Church, gave the summer school a series of four illuminating lectures on the cooperative movement.

A fifth course, on Education and the Creative Community, brought a rare combination of leaders in Rollo G. Reynolds, Principal of the Horace Mann School, connected with Teachers' College, Columbia University, Harold E. B. Speight, Dean of Men at Swarthmore, and Hilda Smith, a director of the National program of Adult Education in connection with the F. E. R. A.

In addition to this stimulating class work there was plenty of opportunity for creative expression among the students in a fine fellowship — eating together under the trees, doing their assigned tasks, such as dish-washing, meal service, and janitor work, and in the recreation program provided by tennis, ping-pong, walks, croquet, and folk dances under the direction of John Hodgkin. Then there was the preparation of the school "log" with its daily events, poetry and prose, wit and humor, stunt night, participated in by various groups, and the presentation of one of the little plays of St. Francis by a cast from the summer school.

Altogether, it was a month well and profitably spent. Indeed, it was quite beyond the ability of this writer to convey, or the space in THE AMERICAN FRIEND to print, an adequate impression of all that was involved in the 1936 summer school at Pendle Hill.

A. WARD APPLEGATE.

Wilmington, Ohio.

WORLD PEACE CAMPAIGN MANIFESTO ISSUED

An interesting and significant statement of the origin and policy of the International Peace Campaign has been issued by leaders of the movement: Lord Cecil and Philip Noel Baker of Great Britain; Monsieur Pierre Cot and Madame Malaterre-Sellier of France; Senor Azana of Spain; and Senator Rolin of Belgium.

Starting in France, in answer to a popular demand for an effective peace program, an organization known as the *Rassemblement Universal pour la Paix*, through contacts with large numbers of peace groups in France and other countries, assumed international shape and, following a meeting at Geneva in April, 1936, decided to set up a machinery to mobilize general opinion in all countries behind a single demand for peace, disarmament and international justice through a strong League of Nations.

Because they believe that the solution to a curious and dangerous paradox of the present—the almost universal desire for peace in the midst of an almost universal preparation for war—lies in the cooperation of all organizations of all kinds in all countries concerned either directly or indirectly with peace, leaders of the movement have set as the first objective of the International Peace Campaign the holding of a Conference at Geneva on the eve of the next League of Nations Assembly, September 4 to 6.

The main purpose of the Conference will be to secure consultation between accredited representatives of the many national and international societies as to the general lines of future propaganda in various countries and the methods by which adequate coordination of effort may be assured. Attention will also be paid to details of the already formulated four-point policy of the Campaign:

1. Restoration of the Sanctity of Treaty Obligation;
2. Reduction and limitation of Armaments by international agreement, and the suppression of profit from the manufacture of arms;
3. The strengthening of the League of Nations for the prevention and stopping of war by the more effective organization of collective security and mutual assistance.
4. The establishment of effective machinery within the framework of the League of Nations for the remedying by peaceful means of international conditions that might lead to war.

QUAKER GATEWAYS TO CUBA AND THE CUBANS

Coming off the S. S. *Oriente* we walked into the Customs baggage-examination room on the Havana pier where a young man stepped forward with an expectant smile and said, "Mrs. Thomas?" Hugh Pain, the young man, wearing a fresh gray tropical suit, had come from his home in Jaruco to meet us. Born in Cuba, of Quaker Missionary stock, he knew the right thing to do and to say at the right time, and efficiently conducted us by taxicab and by omnibus to his home thirty miles away.

On the journey, the omnibus carried us past many gateways—some ornate with red and white masonry posts and closed by iron gates, others with high wooden posts joined by an overhead bar and closed with a swinging wooden gate. The first part of the ride was over a smooth road, the other part was far from smooth. Finally the red-brown roofs of Jaruco came into sight rising on the hill in front of us, topped by the church tower. We left the omnibus near an open-front store and climbed the steep hill. It was near noon, and the sun, almost directly over our heads, gave only a few inches of shadow as we hugged the heavy stone walls built against the narrow sidewalk.

The doorway of the Pain's home is always open when they are there, a Quaker gateway to Cuba. The cool quiet house we stepped into was once the home of a priest, and after he became a Protestant, and was sent to a far-away town, it was his wish that the Friends should own his house. Ellen Pain, Hugh's mother, welcomed us warmly with fans and rocking chairs, inviting us to rest in the eighteen-foot, high ceilinged room beside the patio where the mocking bird's cage hung between the bougainvillea and the cape jasmine.

Friends no longer contribute to the support of this mission, but it is now one of a group of scattered independent missions, united in the support of a Bible Training School in a nearby town. Here Hugh Pain teaches seven subjects, including religion and general science, of high school grade. "This is a faith mission," said Hugh Pain. The group has adapted a Discipline based on the Quaker Discipline and find the Queries most helpful in speaking to the condition of the Cuban people.

We joined them in the evening service which was small because of the heavy thunder shower. Hugh Pain led the service which included Scripture reading, silence, hymn singing, and a thoughtful talk by a Cuban girl, a student who was helping Mrs. Pain for the summer in order to earn her tuition for the Bible School, a dollar and a half a month. Her text was from Daniel and it was evident that she was speaking to the condition of the men, women and children present, making the mission an open gateway to the Cuban people. A few dollars a month will go a long way in keeping open the gateway.

Soon after daylight next morning, we boarded a local omnibus for Havana, where we changed for our five hundred mile journey to Holguin, which we made in a large comfortable omnibus making fifty miles an hour over the smooth Central Highway.

Summer or the rainy season is the best time to see at their greenest the cane and corn fields and the pastures where cattle graze. Royal palms are always in sight, either in long lines leading to the gardens where once a house stood, or scattered over the fields, or in groves. Every few miles the smoke stacks of the Sugar Centrals are waiting for the cane-cutting season which begins about January and gives work to the people for about four months. The Central Highway runs through several cities of over ten thousand population with good hotel accommodations. We reached Ciego de Avila at evening and spent the night there.

Continuing our journey the next morning we arrived at Holguin a little after noon. Senor Marcus, teacher of Manual Training and head of the Boys' House at the Friends School pushed through the crowd of taxi-drivers, vendors and would-be guides and greeted us in the name of Henry Cox, Yearly Meeting Superintendent, who was at Gibara, twenty miles away. Juan Marcus took us to a hotel, and soon the manager of the Royal Bank of Canada, a friend of Henry Cox, called to offer his help and advice. He drove us in his car around the four hundred year old, tired-looking city of Holguin, giving us time to visit the Friends School before we took the omnibus for Gibara.

The Friends School at Holguin is one of the few places in Cuba where there is an opportunity for higher education, the public high school being closed as well as the university. At the Five Years Meeting many Friends met Senor Morrell, the Principal of this school, and one of the many men who have obtained their education in schools opened by Friends.

Gibara, reached by as rough a road as some Columbus travelled, is the port into which he is said to have first sailed. Here a refreshing breeze blows from the sea, and Friends come for a change of air. This is where we found Henry, Alma and their eight-year old son, Gilbert Bowles Cox, spending their vacation.

The Gibara Friends Meeting under the guidance of a well-educated pastor and his wife, affords comfort and inspiration to a group which includes teachers, an editor and other earnest workers. Any town of eight thousand might well be proud to have such a Sunday School. These Cuban Friends also maintain a day school and summer vacation school adjacent to the Church and a Mission Hall in another part of the town.

We journeyed back to New York over the same Central Highway, and by the same steamer, but we came laden with new sympathies, and greater understanding of the spiritual and financial needs of Friends who have opened Cuban gateways and are helping to meet the needs of our nearest foreign neighbor.

EDWARD AND MARGARET L. THOMAS.

THE WHITTIER

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SOUTHERN FRIENDS HOLD ANNUAL MEETING

For a number of years the young Friends of southeastern Virginia and North Carolina have met together annually in a one-day conference. This year Somerton, Virginia, Friends were the conference hosts on Saturday, August first. More than one hundred were in attendance, with eight Monthly Meetings and three Yearly Meetings represented. The afternoon session was devoted to a panel discussion of the subjects treated in the Study Outline of the Friends World Conference, 1937. Each meeting had selected a representative to present the topic assigned to it, and considerable thought and study had gone into the preparation of the talks. The result was very stimulating.

Leslie D. Shaffer, of Philadelphia, Executive Secretary of the Friends World Conference, was present to lead an open forum as a follow-up of the afternoon discussion. He also gave a challenging address in the evening. The joint conferences have been quite informal, with a minimum of organization, and one encouraging result is seen in the growing feeling of good fellowship fostered by these gatherings.

QUAKERDOM · AT · LARGE

Grace Lowry, widow of the late Alfred Lowry, with whom she worked at the Paris Centre, is to be Director of the International Home for Students soon to be opened at 1708 New Hampshire Avenue, Washington, D. C.

* * * *

Frank W. Dell, former Superintendent of California Yearly Meeting, is to succeed Frederic E. Carter as pastor of the Oskaloosa, Iowa, Meeting. Frederic Carter has accepted an appointment to become Superintendent of Western Yearly Meeting.

* * * *

In the July issue of *Friends' Quarterly Examiner* appears an article on "The Quaker Ministry," by William C. Allen of Denver, Colorado, a member of Philadelphia (Arch Street) Yearly Meeting, who, with his wife, has just started on a world tour in the interests of world peace.

* * * *

Edgar H. Stranahan, newly appointed head of the Biblical Department of Friends University, is moving late in August to Wichita, Kansas, where his address will be 429 South Elizabeth Street. Hereafter all Religious Education correspondence should be sent to him there.

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At the sessions of German Yearly Meeting held July 29 to August 2 at Bad Pyrmont, the first "Richard Cary lecture," instituted by American Friends in memory of Richard L. Cary who died in 1933 while in service in Germany, was given by Hans Albrecht, Clerk of the Yearly Meeting, on the subject of "Early Christianity, Quakerism, and Today."

* * * *

Harold Chance, Director of the Youth Section of the Emergency Peace Campaign, on his return from a nation-wide tour of inspection of peace caravan units at work in twenty-five States and fifty congressional districts reports that there is evident among the American people a widespread desire to keep the United States out of war.

* * * *

Samuel L. Haworth, Clerk of North Carolina Yearly Meeting, who, with his wife Evelyn, is spending the summer months in Europe, spoke before the July Meeting for Sufferings of London Yearly Meeting on the racial problem in the United States. In his remarks he stressed the steadily improving relations between white and black and the manner in which the younger generation is taking a lead in the matter.

An English Friend, Ernest G. Allen, has been elected president of the Town Planning Institute, a position held three years ago by another English Friend, Longstreth Thompson. This Institute, although one of the youngest of such technical organizations has attained a large measure of influence both in England and abroad. Several English Friends have been identified with the town planning movement, and one of them, W. Loftus Hare, is editor of the magazine, *Town and Country Planning*.

* * * *

Richard B. Gregg, Acting Director of Pendle Hill for the academic year of 1934-35, and author of the much discussed book, "The Power of Non-Violence," recently spent two weeks in England as guest of the Peace Pledge Union, and as adviser to "Dick" Sheppard and his colleagues on the new organization which has developed in that country. On July 24, at a luncheon presided over by William F. Nicholson, he presented to a group of twenty English Friends the differences exhibited by the pacifist movements in Great Britain and in the United States.

* * * *

Philip J. Noel Baker, English Labourite and Friend, who once attended Haverford College, won the Derby by-election which took place July 9th. While the election was occasioned by the resignation of "Jimmy" Thomas, following the "Budget Leak" investigation, the election itself was regarded as a test of public opinion on the government's foreign policy. Philip Noel Baker, formerly Professor of International Relations at London University, has been prominently identified with pacific organizations and has done a good deal in connection with the League of Nations, including work with Dr. Nansen on the repatriation of Greek refugees.

* * * *

President William C. Dennis of Earlham College recently announced that George A. Scherer of Lebanon, Illinois, had been appointed to a place on the Earlham Faculty as a member of the Chemistry Department of the College. A member of the Union Street Meeting in Kokomo, Indiana, George Scherer was graduated from Earlham College in 1927, and later received the degree of Master of Science from Cornell University and that of Doctor of Philosophy from Purdue University. During 1933-34 he was Professor of Chemistry at Pacific College, and since then has held a similar position at McKendree College. His wife, Lucile Tauer Scherer is a member of the West Richmond, Indiana, Friends Meeting.

* * * *

In a colorful and impressive ceremony, in accordance with their ancient rites, the Seneca Indians of the Cattaraugus Indian Reservation formally adopted Everett W. and Marie Chapman of the Collins, New York, Meeting into their tribe. This honor was bestowed upon them in token of the work done by them as heads of the Collins Meeting and in appreciation of the age-long attitude of Quakers toward the Indians. In the course of the service, held August 5, before a large gathering of interested spectators arranged in a semi-circle around the ceremonial fire, Everett Chapman was dubbed Guy-wi-yoh, which means in English, Good Word. A similar name, Ye-wi-yoh, or Princess Good Word, was bestowed upon Marie Chapman.

* * * *

About forty young people, young Friends and older ones, including a dozen or more members of the local Women's Missionary Society, gathered in Richmond, Indiana, on the evening of July 28, to greet Susan Carter, on her way to begin work among the Oklahoma Indians as special representative of the Women's Missionary Union. Susan Carter spoke briefly of her plans for making a home at Wyandotte for the Indian girls who will be under her care during the coming school year, and also of the work she will do this summer at the American Friends Service Committee Work Camp at Big Jim Mission, where she has been asked to serve as Camp nurse. Ruthanna M. Simms also relayed current news received in letters from the workers at the Big Jim Work Camp.

* * * *

An attractive leaflet tells of the recent publication by the J. P. Bell Company of Lynchburg, Virginia, of Douglas Summers Brown's "History of Lynchburg's Pioneer Quakers and Their Meetinghouse," a book which contains not only the complete history of the Lynchburg Quakers but also deals fully with the origin, beliefs and customs of the Society as a whole. That the Lynchburg Meeting has a national interest is evident when one considers that from its roster came many of the families who were the first settlers of the Middle West, especially of Ohio, Missouri, Illinois, Indiana, Kansas and Texas. We are told that the book will be of especial interest to descendants of the following families: Lynch, Davis, Johnson, Bal-

lard, Moorman, Terrell, Easley, Turner, Douglas, Clark, Candler, Jordan, Anthony, Preston, Bailey, Collins, Daniel, Fowler, Fisher, Goode, Hanna, Harris, Lewis, Maddox, Lawson, Milner, Miller, Russell, Stanton, Scott, Snead, Martin, Warner, Hargrave, Harrison, Burgess.

NEWS OF OUR MEETINGS

Friends of the Ludlow Falls, Ohio, Meeting, celebrated, on August 2, the fiftieth anniversary of the location of their meetinghouse on its present site. Visitors from the Quarterly Meeting and from other more distant sections were welcomed. The morning service was devoted to a meeting for worship, with Alvin T. Coate of Indianapolis bringing an effective message on "Quakerism—Past, Present, and Future." A brief history of the church, written and read by Edith Miles Pearson; reminiscences, including a number of letters from former pastors and members; and an effective memorial service constituted the afternoon program. Both the morning and afternoon services included special musical numbers, both congregational and individual. A fraternal message was sent to the Mennonites in session across the street in their annual camp meeting. Well filled tables, filled with delectable food, were set in the basement dining room, and the meal time was one of happy social fellowship. As the day came to a close those in attendance expressed their appreciation for the success of the day.

* * * *

The Missionary Society of the West Branch, Iowa, Meeting, followed an established custom by inviting the Springdale group to join them in a picnic dinner and program at the home of E. L. and Retta Hollingsworth on July 9. . . . Springdale Quarterly Meeting was held at Springdale, Iowa, August 1 and 2, with groups from each meeting in attendance. An interesting rally of young people occurred on Sunday afternoon. . . . West Branch was represented at the Young Friends Conference at Ackworth, August 3 to 6 by the pastor, L. Willard Reynolds, and three young men. Three girls from Springdale also attended. . . . L. Willard Reynolds and his family will move soon to Poplar Ridge, New York, where he will take up his duties as pastor of the Friends Meeting there.

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A meeting for worship at East Greenwich, Rhode Island, Meetinghouse, appointed by the Friends Fellowship group, was held August 9 at three-thirty in the afternoon.

* * * *

"The Way Home" was the subject discussed by Frank W. Dell, former Superintendent of California Yearly Meeting, in his last message to Whittier, California, Friends on August 2. . . . Mary A. J. Ballard of Colorado, mother of Juanita Beede, spoke at the July meeting of the Evening Missionary Circle on her recent trip to China.

* * * *

Winneshiek Quarterly Meeting, Iowa Yearly Meeting, was held at Hesper, Iowa, July 24 to 26, with Richard R. Newby, General Superintendent, attending and bringing deep and powerful spiritual messages. The presence of pastors and other representatives from Valton and Sawyer, Wisconsin, and Kedron, Minnesota, Meetings, and their participation in the Quarterly Meeting were very helpful. Attenders enjoyed the picnic dinners and social hours held on Saturday and Sunday. In the Saturday afternoon business session, the Meeting, in token of its appreciation of his forty years of service as Quarterly Meeting Clerk, presented a rocking chair to Alvin A. Hawks. In the Sunday evening evangelistic service, Friends rejoiced at the number of persons who either gave for the first time their Christian testimony or were strengthened to a continued Christian service. Arrangements were made for some of the young people to go to the Kedron Meeting to help revive the work there. The sympathy of the Meeting was extended to Alvin Hawks in the death of his wife, Mary, and to Della Mortimer in the death of her husband, Wilson.

* * * *

Chester B. McKean, for six years pastor of the Mooreland, Indiana, Meeting, and for the past year also ministering to Economy Friends, will succeed Harry M. Kreider as pastor of the St. Marys, Ohio, Meeting. He will begin his new duties September 1. . . . As chairman of the Temperance Committee of Indiana Yearly Meeting, Chester McKean has travelled extensively in the interest of the work of that committee, often giving the illustrated temperance lecture, "Ten Nights in a Bar-room," three or four times in one week. Recently he spoke most effectively on temperance at a joint meeting of the local churches of Charlottesville, Indiana, held in the Disciples of Christ Church building.

* * * *

The Bloomingdale Quarterly Meeting (Western Yearly Meeting) was held in Bloomingdale, Indiana, August 1, with commendable interest shown in the several lines of work. In the meeting on Ministry and Oversight, Sibyl J. Haworth led in the devotional period. Nathan Pickett gave a most interesting and thought provoking paper on "The Power of Silence in Worship and Fellowship." In the eleven o'clock service, W. Bruce Siler brought a message on Peace in a report from the recent Institute on International Relations, held in Evanston, Illinois. After the noon lunch enjoyed together under the fine old trees on the campus, our members assembled for the business session, which included annual reports from all the departments of work. Each of the six monthly meetings also made satisfactory reports. . . . The meeting was grieved to learn of the death of Amanda Andrews of Rush Creek Meeting, of whose generation so few now remain. . . . Bloomingdale Monthly Meeting at its meeting in July, declined to accept the resignation of Lyman G. Cosand as pastor, and unanimously asked him to continue in that capacity for another year.

* * * *

White Lick Quarterly Meeting was held August 8 at Bethel Meetinghouse near Mooresville, Indiana. Although some pessimism was voiced in the remarks which followed the report of the state of Society, the spiritual growth of the Meeting was evidenced by the reports given of the work of the various departments. The worship period was devoted to the theme of temperance, with R. Furnas Trueblood, pastor of the Plainfield, Indiana, Meeting, bringing a challenging message.

* * * *

Young Friends of Knightstown, Indiana, were entirely in charge of a worship service held recently at the local meetinghouse, and in an interesting program showed what young people want and expect to do in the work of the Church. In connection with the theme of the service, "Youth and the Church," the following talks were made: As the Years Go On, by Dorothy C. Hardin; Expectations, by Paul S. Cox; Contributions, by Eloise Edwards; Cooperation, by Charles Moore; and Betterment, by Lowell Hardin.

ATTENTION!

Several weeks ago announcement was made of the forthcoming publication of Volume I of William Wade Hinshaw's ENCYLOPEDIA OF QUAKER GENEALOGY. Advance subscriptions have been received at the special rate of $15.00. This rate will shortly be discontinued, however, upon publication of the volume. Friends who have not subscribed and wish to possess a copy of this important book are urged to subscribe now. The edition printed will be limited almost exactly to the number of advance subscriptions.

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RICHMOND, INDIANA

PEACE CONFERENCES HELD IN IOWA MEETINGS

Under the auspices of the Young Friends Board of Iowa Yearly Meeting, and in cooperation with the General Superintendent, Richard R. Newby, a series of Peace Conferences was recently held throughout the limits of Iowa Yearly Meeting.

Helpful programs, built around the theme of "My Objection to War and How to Exercise It," were given by the leaders, Guy Solt of Grinnell and Charles Thomas of Bangor, to young Friends in Conferences held at Lynnville, Bear Creek, Indianola, Richland, Salem, West Branch, Scranton, and New Providence, where adjoining Quarterly Meetings attended with a marked spirit of unity and devotion to this great issue. Conservative Friends also participated in the meetings at West Branch and Bear Creek, to which they contributed much in the way of helpful discussion.

Guy Solt gave most impressively and informatively his views on "What is Involved in Being a Soldier," and on "What is Involved in not Being a Soldier." Charles Thomas spoke most acceptably on "The Quaker Position" and "What the Church Expects of her Young Men and Women." In another address he talked on "What Our Young People May Expect from the Church."

The practicability of these addresses was demonstrated by the lively discussions with which they were followed, while the unquestioned value of the Conferences as a whole was shown in the results which followed: an increase in the peace-mindedness of all Friends throughout the Yearly Meeting, and the creation among them of a willingness to work with other peace groups in the erection and promotion of a definite, active peace program.

VERA S. WILLIAMS.

Grinnell, Iowa.

YOUNG FRIENDS OF KANSAS MEET AT CAMP WOOD

Two hundred and eighty persons were registered at the Christian Endeavor Convention of Kansas Yearly Meeting, held at Camp Wood, near Emporia, Kansas, July 29 to August 2. The two largest delegations were from Wichita and Haviland Quarterly Meetings; both of which had over fifty representatives present. The group which travelled the farthest was made up of fourteen persons who came over seven hundred miles from Friendswood Quarterly Meeting in Texas, while a total of 130,000 miles was covered by all the persons attending the Conference.

Representatives from fourteen Quarterly Meetings and from five States—Kansas, Oklahoma, Missouri, Colorado and Texas—were registered, and, in addition, a number of people drove in for one or more services from Wichita and other Kansas communities. One evening the Strong City Epworth League visited the Convention. Attenders included many persons now serving their local Endeavor Societies and other departments of the Church as leaders in various capacities.

Chester A. Hadley, Superintendent of Oregon Yearly Meeting, was guest speaker and gave inspirational messages at the expository hour and the evening evangelistic service. His wife led the group in a time of worship and meditation during the quiet hour each morning. Vespers were usually held by the lakeside, a setting which emphasized the spirit of worship present in our midst.

The seven classes covered almost every phase of a young Christian's life. R. S. Nance gave an enthusiastic presentation of Christian Endeavor problems. "The Bible in Devotion and Life" was ably discussed by Gervas A. Carey, Dean of the Biblical School at Friends University. W. A. Young, also of Friends University, taught that subject which is nearest his heart in a class on "Christ in the Troubled World." Personal problems which must be met by young people today were faced frankly in classes taught by Fred Newkirk and Susie Shrauner, pastors who have a sympathetic interest in young people. Oscar Battin taught a class on "Stewardship," and Charles Beals one on "Christian Vocations."

As usual there was a wide variety of recreational activities which added to the physical and social benefits offered.

From the many comments heard, there was no doubt about the success of the camp. Perhaps the most encouraging tribute paid the Conference was that by "Pop" Nance, who said that the response made by this conference to his dry campaign two years ago was largely responsible for his continued and successful efforts in the cause of temperance. He also told us that the example set by Kansas youth encouraged North Dakota in their efforts with the dry campaign there, so we can feel we had some part in that victory. Surely, "The Lord hath done great things for us whereof we are glad."

PROGRESS AWAY DOWN SOUTH IN TEXAS

Seven representatives from the Friendswood, Texas, Christian Endeavor attended the Young Friends Summer Conference at Camp Wood, Kansas, July 29 to August 2, at which Fred R. Newkirk had charge of one of the classes. . . Fred Newkirk and wife and daughter have recently returned from a trip to California where they visited their son Sheldon Newkirk, pastor of the Yorba Linda Meeting.

Herschel Louthan has assumed his new duties as pastor of the First Friends Church in Houston. A graduate of the Chicago Evangelistic Institute, the Cleveland Bible Institute, and the Teachers College at Alva, Oklahoma, he comes to Houston from Gate, Oklahoma, where he was pastor of the Friends Church for three years. He and his wife and their children were guests at a reception held recently in their honor at the church building.

Two lots adjoining the church property have been given to the Bay Shore Monthly Meeting at Kemah, Texas, by Melina Gordy and her children, a gift which makes the church owner of three lots on the corner. This will give sufficient room to build the much needed addition to the church, and, later, to erect a parsonage. On June 14 we quietly observed the first anniversary of our church building. About sixty persons attended the social held recently on the church lawn by the Christian Endeavor Society in order to raise money to send delegates to Camp Wood.

PETER SCOTT REPORTS ON ORDER OF FRIENDS

An attractively designed, well illustrated report of the activities and ideas of the English Order of friends has just been issued by its leader, Peter Scott. In the report are described the various experiments in subsistence production and cooperative living sponsored in England and South Wales by the members of the Order, men and women who feel deeply the defects of the present economic and social system and the need for the development of a new society in peaceful, experimental ways.

The membership of the Order consists of those who can give themselves wholly to its work. There are no salaries; members who require aid are paid an allowance on a basis of needs, and those joining the Order who have resources contribute to the funds of the Order any surplus above their needs. It directs its efforts to the problems arising from the decay of the existing system, and since unemployment is at present the chief of these, it is to unemployment that the Order now gives its main attention. Though largely supported by Friends, the work is not officially an activity of the Society, and the members of the Order are careful to use a small "f."

In remarking upon the significance of the report and the work for which it speaks, the London *Friend* makes this comment: "Here for the first time we are seeing John Bellers' great idea being adequately tested. Bellers' scheme failed two centuries ago, largely because there was no agricultural department to bal-

ance the industrial; his workers were divorced from the land, and confined to the old workhouse in Clerkenwell. But today, both in Monmouthshire and in Lancashire, we have the factory and the farm working together, thus giving the right opportunity for the balance of commodities that was lacking in the Clerkenwell scheme.

"It is interesting, too, to find that Bellers' idea of doing without money is here being realized. No wages are paid for work done.

"Produce is distributed at the cash cost of production on the understanding that it is for exclusive consumption of the purchasing member's household. Thus the question of direct competition in ordinary trade interests does not arise. Already about six hundred men are taking part in these two experiments. and each unit is being planned to embrace one thousand families—if only the necessary money is forthcoming."

BREAKING BARRIERS AT MARIENTHAL

A visit to the Work Camp at Marienthal, Austria, is worthwhile from many points of view, but the one that seems to me most deserving of emphasis is the revelation it affords concerning the character of the young people who make it possible. At Marienthal almost nothing is said about personal motives or altruistic purposes, but all the time the young people are quietly working at definite tasks that will benefit the group and they find joy for themselves in work.

To some who may not have heard of Marienthal a word of description is perhaps necessary. It certainly is not on the tourist maps. Even in Vienna it is practically unknown to the average resident. It is a simple little village located in some of the best farming land of eastern Austria. Because of its water power, or for more abtruse reasons unknown to me, it became a factory town and during periods of prosperity its spinning and weaving mills employed as many as 1500 persons. Now all that is changed and not more than one hundred persons are employed in two very decadent mills. The resulting distress is not difficult to imagine even though it seems so stupid and unnecessary in a land so favored by nature. Friends, local and foreign, cooperated in the establishment of a Work Camp where the primary task was to reclaim waste, marshy land for use of gardens for the unemployed.

The Camp organization is extremely simple. Two buildings erected for recreation purposes in prosperous days have been utilized for a dining room and dormitory quarters. This year there are eighteen local Austrian men who work regularly, and in addition to them there is a constant stream of foreign workers who stay as long as they can but who are under no form of compulsion to spend any fixed period of time in camp. The work consists of levelling hillocks and dumping the soil into the marshy places so that by the time another season comes around the land may be used for gardens. An Austrian is in charge of the work program which is guided by an engineer's survey but otherwise no skilled workmen are required. Pick, shovel and wheelbarrow suffice for tools and the youngsters supply plenty of energy so that the work goes gaily and rather steadily forward.

However necessary the above description may be for a proper understanding of Marienthal it fails completely to give an adequate understanding of the Work Camp. To an American the simplicity of the organization, the lack of any formal educational program and the flexibility with which the personnel changes were at first difficult to understand. But further acquaintance brought further light. The language barrier alone was enough to make any educational program, aside from a few language classes, cooperatively impossible. European holiday terms are arranged differently from those in America, and it has been found that flexibility is the price of continuity. Not half the people who come could stay for a whole month and if required to do so they would not come at all, but two weeks—more or less—is possible.

But it is the spirit of the camp that makes it truly significant. To live intimately with young Austrians who, in spite of their deprivations, can work cheerfully and steadily all morning, and then just as vigorously play games in the afternoon and sing folksongs in the evening; who can with innate courtesy accept gifts with gratitude yet never by word or action ask for more; who can be polite and friendly to queer foreigners without being un-Austrian, this was my privilege at Marienthal.

And just as truly it was a privilege to become acquainted with the many young Britishers who, coming from different backgrounds, share enthusiastically in the hard work and extremely simple fare. Their payments make the camp possible financially but no casual visitor would know it. It fell to the three girls to do the washing, the sweeping, and the general housework so that all the men could go out to work, and I was amazed at the matter-of-fact acceptance of this work as their normal share of camp work even though they lived in homes in the village.

One or two devoted local workers, a simple task, a modest program of rehabilitation, a few young workers—such might be the summarization of Marienthal, but the spirit that breathes into that summary the breath of life is the sincere desire of young people today to express their ideals in action. While statesmen are talking of war, our youth is trying to find means to prevent war. Surely the method of Marienthal is sufficiently successful to warrant the wide extension of such cooperative experiences of international fellowship.

A. WILLARD JONES.

Vienna, July 19, 1936.

THIRD PENDLE HILL ESSAY NOW AVAILABLE

"The Value of Voluntary Simplicity," by Richard B. Gregg, number three in a series of Pendle Hill essays, has just been published. Richard Gregg, for the past year acting director of Pendle Hill School, is well known for his provocative book on "The Power of Non-Violence."

In this new publication, after an exhaustive discussion of the meaning of voluntary simplicity, "a deliberate organization of life for a purpose," he presents the case for and offers an answer to those who doubt the value of simplicity in our modern world. Other sections of the essay deal with Economic Reasons for Simplicity; Simplicity and Political Influence; Social Aspects of Simplicity; Non-Violence Requires Simplicity; Simplicity and Religion; Simplicity and Personality; Simplicity a Kind of Psychological Hygiene; and Simplicity and Beauty.

In his discussion of the cultivation of simplicity he warns us that simplicity alone is not enough, and says that "Simplicity, to be effective must inform and be integrated with many aspects of life." Single copies of this significent study may be had for fifteen cents, while orders for two or more copies will be filled at ten cents a copy.

BIRTHS

LOUTHAN — To Herschel and Mary Ellen Louthan, Newton, Kansas, June 6, 1936, a son, Richard Allen.

REYNOLDS—To Allen N. and Izetta M. Reynolds, Weldon, Iowa, July 23, 1936, a daughter, Ruth Eleanor.

STEVENSON—To Verne and Eunice Osburn Stevenson, Friendswood, Texas, July 15, 1936, a daughter, Nadine.

MARRIAGES

BROWN - PARKER — At the Friends Church at Arba, Indiana, June 6, 1936, Willadean Parker to George Brown. Robert M. Earle, minister.

DAVIES - PIERCE — At Friendswood, Texas, July 24, 1936, Ora Pierce of Wichita, Kansas, to Frank Davies, Kansas Yearly Meeting Superintendent. Fred Newkirk minister.

DRAPER-TOWNSEND—At the home of Leanah Hobson Williams, Crawfordsville, Indiana, July 12, 1936, Furr P. Draper of Kokomo, Indiana, and Lura

Townsend of Plainfield, Indiana. Leanah Hobson Williams, minister.

HAINES-SINCLAIR—At the close of the morning service at Caesars Creek Meeting, June 28, 1936, Donald Laird Haines and Ladonna Sinclair of New Burlington, Ohio. Mary C. Antram, mininster.

JOYCE-WILLIAMSON — At the Empire Friends Church near Vale, South Dakota, June 7, 1936, Mildred E. Williamson, daughter of Martin and Nettie Williamson, to Wayne E. Joyce, the son of Herbert and Grace Ellis Joyce of Atlantic, Iowa. Martin Williamson, father of the bride, minister. Mildred and Wayne Joyce are spending the summer at the Germantown Boys Club Vacation House in New Jersey.

MANGES-MCREYNOLDS — On June 4, 1936, at the home of Victor and Cate McReynolds, Friendsville, Tennnessee, their daughter, Ruth, to Ronald C. Manges. J. Edward Ransome, minister.

NEWKIRK-JACKSON—At Cold Springs, Oklahoma, June 16, 1936, Bertha Jackson to Fred R. Newkirk, pastor of the Friendswood, Texas, Meeting.

DEATHS

COPE—At his home in Portland, Oregon, July 20, 1936, Frederick J. Cope, aged sixty-nine years. The son of Willits and Martha Wood Cope, he was born at Smithfield, Ohio, June 20, 1867. His wife, Marietta V. Cope, one of their two daughters, and three brothers, one of whom is Howard W. Cope of Muncie, Indiana, survive. A birthright Friend, he was converted in his early teens under the ministry of John Henry Douglas, and in 1893, six years after his marriage to Marietta V. Cole, began his work as a Friends minister. He served as pastor to meetings in Ohio, Western, and Kansas Yearly Meetings before going in 1921 to the Lents Church at Portland, Oregon. After ten years there, he went to Piedmont, his last charge. Throughout his pastoral service which continued, with the exception of one year spent in evangelistic work, until within a year of his death, he exerted a powerful influence on the people to whom he ministered, and it was through him that many, including his own daughters, devoted themselves to Christian service in foreign lands. Not only was he a faithful minister to his own meetings, but he filled important positions in the various Yearly Meetings with which he was connected. For several years he was Superintendent of Christian Endeavor in Ohio, and later in Oregon he and his wife held responsible positions in connection with the young people's summer conference. He also served most acceptably as President of the Missionary Board of Oregon Yearly Meeting and as a member of its Evangelistic Board. His life was one of cheerful, sacrificial service and while his presence will be missed, the example of his consecrated life will yet bear fruit in the lives of those who knew him. Funeral services were held in the Lents Friends Church, Portland, in charge of Chester A. Hadley, with several attenders testifying to the inspiration of Frederick Cope's life.

COSAND—At the home of her son, J. Parker Cosand, in Alhambra, California, Sarah Albertson Cosand, aged ninety-seven years. Born in Salem, Indiana, October 20, 1838, her early education was obtained at Blue River Academy near Salem, and at Friends Boarding School, Richmond, Indiana (now Earlham College). She was the daughter of William N. and Isabel Trueblood. On September 17, 1868, she was married to Benjamin P. Cosand, a minister. Four of their seven children survive this pioneer, pious soul whose experience spanned three generations.

DUNLAP—At her home near Friendsville, Tennessee, April 23, 1936, Mattie Dunlap, aged seventy years. She was a lifelong Friend. Surviving are two brothers and one sister. W. F. Pribbenow and Freemont B. Milner conducted the funeral services.

FRANKLIN—At his home in Greenfield, Indiana, July 2, 1936, Charles N. Franklin. He was born in Traverse City, Michigan, November 14, 1882, and received his education in the schools of that city, at Mt. Hermon, Massachusetts, Preparatory School, and at the Moody Bible Institute in Chicago. He was recorded a minister in the Society of Friends in New York Yearly Meeting in 1907, and began his pastoral work in Vermont. For eleven years he was pastor of the Glens Falls, New York, Meeting, and for nearly six years of the Greenfield, Indiana, Meeting. Following the latter pastorate, he held positions both in Indiana and in New Jersey, including a two years' service as superintendent of White's Indiana Manual Labor Institute at Wabash, Indiana. Funeral services were held at Greenfield, in charge of Frank Long, pastor of the Anderson, Indiana, Meeting with several ministers from Indiana Yearly Meeting and members of the local Ministerial Association participating. His mother, wife, sister, and son survive.

GRIFFEN—At Croton Lake, New York, July, 8, 1936, Alice Griffen, daughter of the late Charles and Lydia Austin Griffen, in her seventy-fourth year. She was Clerk of the Purchase Monthly Meeting of Friends for thirty-three years, and took an active part in Sunday School work for twenty-five years. Feeling the need of a more positive stand in the cause of temperance, she organized the Yorktown Women's Christian Temperance Union.

HAVILAND—At the home of his daughter, Marian H. Tatum, Colora, Maryland, July 30, 1936, Merritt M. Haviland, in his ninety-seventh year. He was a member of Baltimore Yearly Meeting.

HOSKINS — At Pleasant Plain, Iowa, April 11th, 1936, Ida Sharp Hoskins, wife of Joel Hoskins, in her seventy-fourth year. She is survived by her husband and three of their four children. Funeral services were conducted by her pastor, F. Murray Haworth, with burial in a nearby cemetery.

JOHNSON—At her home in Darlington, Indiana, January 29, 1936, Lucinda Johnson, daughter of Harrison and Susan Griest Johnson, in her eighty-third year. She was a birthright member of the Gravelly Run Meeting. Her life was a well spent one, given in loving service to those with whom she came in contact in her home and in her church.

KERSEY—At his home in Bloomingdale, Indiana, July 27, 1936, Charles Kersey, aged seventy-eight years. His funeral services, held in the Bloomingdale Meetinghouse in charge of Lyman G. Cosand, occurred exactly four weeks after the burial of his wife, Ruth E. Kersey. Charles Kersey was a substantial citizen and a loyal supporter of the Friends Meeting, and his efforts for the upbuilding of his community were recognized by all. One daughter survives him.

LONG—At his home near Deep Creek Meeting, Yadkin County, North Carolina, January 20, 1936, John H. Long, son of W. D. and Martha Vestal Long, aged seventy-three years. On July 11, 1886 he was married to Parmelia Dobbins who, with one son, survives him. With the exception of a few years spent in Winston-Salem, he lived in Yadkin County all his life. For many years he was an Elder in the meeting, and served as superintendent of the Evangelistic work in Yadkin Quarterly Meeting.

MORGAN—At Wheeling, West Virginia, July 13, 1936, Martha Parker Morgan, wife of Arthur L. Morgan, aged seventy years.

MULLIKIN — At Kirksville, Missouri, June 29, 1936, Esther Williams Mullikin, daughter of Henry and Ruth Williams. She was born near Pleasant Plain, Iowa, July 1, 1901, and in 1920 was married to Oscar Johnson who died seven years later. Their son Floyd survives. In 1932 she was married to John Mullikin who also survives her. Funeral services were in charge of F. Murray Haworth, with burial at Pleasant Plain.

RUNNION—On July 8, 1936, at the home of his daughter, Susie Sproul, pastor of the Spencerville, Ohio, Meeting, Albert Runnion, aged eighty-three years. The son of John and Emily Runnion of Crawford County, Ohio, he became a Christian in early manhood, and, following his location on a farm southwest of Van Wert, Ohio, joined the Prospect Meeting, later to be known as Antioch Chapel, of which he was an Elder for many years. He was also zealous in the work of the Quarterly and Yearly Meetings, serving the former as Clerk and Evangelistic Superintendent. His son and daughter survive. Funeral services were held at Antioch Chapel, in charge of the pastor, Sidney Swander, with Oscar Trader, Roy Johnson, and Harry Kreider, who preached the funeral sermon, assisting. Burial was at Van Wert.

QUAKER EST. 1893 GEORGE SCHOOL COLLEGE PREPARATORY

GEORGE SCHOOL is operated by a Committee of Philadelphia Yearly Meeting (Race Street). Its special rates and scholarships are available to the children of Friends of all Yearly and Independent Meetings. More than half of the students are children of Friends.

Applications for entrance in Ninth Month can still be considered and names placed on the waiting list. The number of boys on the list is small. The number of girls is greater and it is unlikely that many can be accepted.

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WESTTOWN, PENNSYLVANIA

STANLEY — At Whittier, California, June 12, 1936, Della Gertrude Lietzman Stanley, daughter of Julia Ann and John Wesley Lietzman. She was born August 19, 1885, near Stilsville, Indiana, and in her infancy moved with her parents to the community of Hazelwood, Indiana, where she grew to womanhood and where, from childhood, she took an active part in the religious life of the Friends meeting of which her mother and father were charter members. While a student at the Plainfield Academy she met Ervin E. Stanley to whom she was married April 6, 1904. For a short time they lived on a farm near Mooresville, Indiana; later they moved to their farm near Monrovia. In each of these communities, Della Stanley contributed to the spiritual life about her, teaching in the church school, playing the organ, and singing for special occasions. They moved to Whittier, California, in 1919, hoping that a mild climate would be helpful to her failing health, which, however, she never let interfere with her service to others, for her weakness of body was offset by the strength of her character. Her husband, her mother, Julia Ann Stout, two sons, two brothers, and three sisters, one of whom is Westine Shufelt, a Friends worker among the Oklahoma Indians, survive her.

TOMLINSON—At Whittier, California, on June 18, 1936, when she was nearing her ninety-third anniversary, Milea Trueblood Tomlinson, daughter of Jehu and Louisa Pritchard Trueblood. Born at Blue River, near Salem, Washington County, Indiana, August 26, 1843, she was the second of a family of nine children and had outlived all but the two youngest brothers, T. C. Trueblood of Ann Arbor, Michigan, and E. P. Trueblood of Richmond, Indiana. She was a birthright Friend and in her youth learned the meaning of spiritual worship. She attended Earlham College in 1866-67. In 1873 she was married to Dr. Andrew D. Tomlinson of Bloomingdale, Indiana. Her husband's failing health caused them to leave the North for a milder climate. This they found in Louisiana and established a pioneer home at Jennings. As soon as their pine cottage of three rooms was completed, Milea gathered together the children of the French and the Northern neighbors and held school in their living room. After the death of her husband in 1892, she removed to Whittier with her family in 1895 and there established a home in the shadow of Whittier College. Her two children, Allen U. Tomlinson and Anna Louise Tomlinson, still live in Whittier. Funeral services were conducted by Willard O. Trueblood, assisted by Edwin McGrew.

WILLIAMS—At the home of her daughter in Yadkinville, North Carolina, June 20, 1936, Ailey Wooten Williams, daughter of Ailey and Thomas Wooten, aged ninety-six years. On January 10, 1869 she was married to Ellis I. Williams, who died two years ago. Four of their five children survive. She was a member of Forbush Monthly Meeting, near which she and her husband lived until their removal twelve years ago to Yadkinville. An Elder for many years, she served her meeting in many capacities, and always set an example of righteous conduct to all who knew her.

FOR RENT

Lake Front Cottage, Dewart Lake, Syracuse, Indiana. Five Rooms, $15.00 per week. Marion L. Steddom, R. 1, Franklin, Ohio.

SCHEDULE OF YEARLY MEETINGS FOR 1936

(With name and address of Clerk)

IOWA—August 25 to 30, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

OHIO—August 25 to August 30, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance, Ohio.

INDIANA—September 23 to 27, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

KANSAS—October 13 to 18, Wichita, Kansas, Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 20 to 25, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 east) Bible School at ten, meeting for worship at eleven. Fellowship Day—2nd Sunday each month from October to June. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6041 Kenwood Ave., telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Visitors welcome.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Bible School, 9:00 a. m. Meeting for worship, 10:00 a. m. Visiting Friends call Cecil E. Hinshaw, Minister, 3855 Clay St., Phone GALLup 4650W.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

FRIENDSWOOD, TEXAS

Friendswood Quarterly Meeting in South Texas invites Friends attending the Texas Centennial to visit our meetings at Friendswood, Bayshore, Clover Leaf, and Houston. For information write Fred R. Newkirk, Friendswood, Texas. If in Houston call George S. Durant, Taylor 8226, and get in touch with Texas Friends.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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